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HOME MISSION STUDY

Text: "God and the Census"

By Rev. Robert N. McLean, D. D.

Chapters V to VIII—Building for Health and Recreation; Crossing the Lines of Race and Caste.

Reviewed by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas

PIONEER home missionaries, just as home workers of today, endeavored to reach the whole of life in the community and in the individual, the mental, physical and spiritual. Very often then, as now, health, or rather the lack of it, seemed the "open door". This was so true in Porto Rico and the Dominican Republic, that Dr. McLean presents graphically, through illustration, the conditions in those two possessions of America. From the very beginning of mission work there "the physical needs of the people made inescapable appeal." When the Pilgrim Fathers landed at Plymouth, San Juan was a good-sized city and until 1869 Spain had prohibited other Christian bodies than the Catholic church to carry on religious work. When the control of Porto Rico passed into the hands of the United States the island was at once opened to the churches of this country and "within a single generation there have been wrought some rather amazing achievements".

This description of Porto Rico has been given, "Impossible to find words to describe the marvelously rich coloring of the scenery of the island. A climate surpassing that of California, with wonderful views of mountain, valley and sea, with sunsets that the brush of the greatest artists could not put on canvass, its shores washed by waters bluer than those of the Mediterranean. . . . 'The Switzerland of the Tropics'. . . . The romantic, quaint attractiveness, and historic interest of its ancient fortresses, cathedrals, and bridges, all made accessible by hundreds of miles of old Spanish military highways which American engineers made over into perfect automobile roads; the avenues of royal palms, the tree ferns, orchids growing wild that would make a fortune for a northern florist, wonderful groves of tropical fruit trees, fields of sugar-cane, coffee plantations, the fragrance of the

brilliant flowers and blossoms which almost overpower the senses". . . tend to make this island seem "an earthly paradise". "Everywhere there are people, and in the early morning they all seem to be busy. They are either at work or going somewhere. Some are driving sleek oxen in front of huge loads of sugar cane; some are on their way to the market astride spry little horses, bearing huge twin baskets loaded with bananas, plantains, and other products; some are repairing roads, some are building houses; many are at work in the fields, particularly in the sugar cane. Surely, if Porto Ricans are lazy, they are about the busiest lazy people in the world. Women are at work in the fields along with the men, and the banks of the streams are lined with women washing. Children, children everywhere! There are naked children and children with clothes on going to school—tens, scores, hundreds. . . . Some school buildings are modern and some are of most primitive construction. . . . The homes from which these children come are sometimes painted frame structures, many of them are crude huts or shacks made of refuse lumber, reeds or leaves." Since 1898 the public school system has been extended until it includes more than two thousand schools, seventeen high schools, and a well-equipped University. The Porto Ricans believe passionately in education" and yet half the children of school age are out of school.

"THE CROWDED WAYS"

Why should a country of such beauty and of such apparent advantages be taken to illustrate the need of home mission work especially in health lines? Why? Porto Rico is "more densely populated—on the basis of the average square mile for total territory—than China or India." Its population since we began to have a responsible interest in the island has increased from 900,000 to 1,400,000, or about 400 to the square mile. The population is made up most largely of people of Spanish descent with whom mingle, Negroes descended from imported African slaves of early days, some English speaking Negroes, a few Indians and a few persons from the United States drawn by business or governmental interests. Porto Rico is a land of "big crops but little to eat". Why?

Courtesy World Call.

A Typical home of the mountain people of Porto Rico where 75 per cent of the population depends upon tilling the land for their livelihood.

There are three valuable crops which grow luxuriantly on this island. During a recent year Porto Rico sold $21,000,000 worth of tobacco and tobacco products, most of which went into the hands of large plantation owners—chiefly foreigners— or corporations, a very little reaching the hands of the workers—and then as Mr. Stowell says in "Between the Americas", "The most confirmed addict would throw up his hands in horror at the very thought of tobacco soup or even tobacco salad." So tobacco, large a crop as it is, affords but little nourishment for the multitudes that crowd the island. Coffee the third largest or most valuable product of the island is largely an export—and then again, "while many people drink coffee, a man could not live long on coffee alone", so it does not go far in solving the food problem of Porto Rico. The most valuable product of the island is sugar which during a recent year brought in $55,000,000 as an export. While sugar has food value it, together with tobacco and coffee does not afford a "well balanced ration". What then is the chief food of the people of this agricultural island? An importer says, "We brought into Porto Rico last year, one hundred and thirty pounds of rice for every man, woman and child on the island". Other imports were pork, beans, wheat flour, lard but the imports of rice exceed all others. Apart from fruit practically all food stuffs must be bought by a poverty stricken people with the expected health results, for "Starvation diet is a poor foundation for stable health."

PLAGUES

"Tuberculosis leads the grim catalogue of mortality." There are many thousands of persons suffering from tuberculosis, the most of whom do not have any medical or hospital care. One institution which has twenty-five beds says that almost three thousand are asking in vain for its help. In one section of San Juan ninety-five per cent of the children gave a positive reaction to a tuberculosis test and eighty per cent suffered with chronic intestinal troubles. The infant mortality is two and one-half times that of the United States. The island has been almost freed from smallpox and yellow fever and a winning battle is being made against hookworm, a disease that is a "serious menace to the economic life of Porto Rico. . . Even light infection with hookworm causes serious mental retardation", a disease which "renders the pupils incapable of assimilating instruction." Blood-poisoning and infections are prevalent, due often to the use of some superstitious remedy, soup made from boiled ants' eggs or a mixture of olive oil, tobacco and nutmeg for infections or a bracelet made of unripe lemons for a cold. "Poverty, malnutrition and ignorance have combined to outweigh all natural advantages of climate", so that Porto Rico's death rate is twice that of the United States, half of the deaths being among children under five years of age. Dr. McLean tells us that in the early days life in Porto Rico was very primitive, sewers flowed as open streams in San Juan, outhouses were located in the kitchens, at times flies came as a black scourge, each

Courtesy World Call.
YOUNG PEOPLE'S CONFERENCE GROUP SANTURCE, PORTO RICO. THIS FLOURISHING WORK IS UNDER THE DISCIPLES OF CHRIST

brook or stream carried down the hillsides human excreta and each stream served as a water supply. No wonder the missionaries placed such emphasis on medical work. "They started out to get God counted in the places where He had been forgotten, and they found that one of the first things to do was to initiate a program for the healing of the body. They felt that if it is true that there should be a sound body for a sound mind, it is equally true that there should be a sound body for a sound spirit."

AN ANGEL OF MERCY

When Dr. McLean went to Porto Rico to spend a summer in his father's missionary home he met Dr. Jane Harris, kit in hand, on her way to visit a suffering patient. "I shall never forget Dr. Harris as she stood framed that morning in the doorway. She was dressed in white, from canvass shoes to hat. She was tall, large-boned, almost angular. Her figure was mannish and her face was mannish, and her hair was intensely red. But that face—it held me, gripped me. It was strong, yet tender, masculine, yet winsome. Indeed, that face was that of a man, but the eyes were those of a woman in love. Dr. Harris was in love with her work." She might have served as the model for Hoffman's Christ. Dr. McLean accompanied her that morning on her mission of mercy. He followed her through narrow alleys, around corners of small houses, through "intimate scenes of Negro back yards." The hut was at last reached, the welcome barked by three mangy dogs. The hut had just two rooms, the back room, a kitchen occupied by flies, the front room dark and close, occupied by the patient suffering with a gangrened foot, lying on a pile of rags on the floor, his foot black with flies. Dr. Harris tenderly removed the rags from the foot, dressed it, eased the pain, promised to come the next day and then hastened to the

clinic down on the beach. No Ford cars brought the patients but rows of hitching posts to which ponies were tied indicated the mode of travel. "It seemed as if all the sick people in the world were there: people with their hands bandaged, people with their feet bound, hobbling on crutches; people so pale and thin that it seemed the blood must long since have ceased to run through their veins; babies near death, whimpering weakly in their mothers' arms. . . . The streams of sick from all over the island seemed to have converged in a mighty river which emptied itself at El Presbyteriano, there by the sea. . . There was no eight-hour day nor even a sixteen-hour day in the schedule of Dr. Jane Harris. . . That great crowd, patient, stolid, waiting. . . and the doctor was all vaguely reminiscent of another Physician who had time "not so much as to eat' because of the crowd which pressed Him."

Dr. Harris gave her life on the field when only thirty-eight years old, and none gave more nobly or more gladly. We wonder, does Dr. Harris see her old wooden buildings now replaced by modern structure? does she see the waiting multitudes increased to fifty thousand, touched by healing ministrations, does she see the "steady stream of Porto Rican nurses who have passed through the training school and who have gone to multiply the usefulness of the hospital in remote parts of the island?"

SANTO DOMINGO

Dr. McLean's second illustration is taken from Santo Domingo. The Republic of Santo Domingo is similar to Porto Rico in the language used. The Dominican Republic is five times as large as Porto Rico but with a sparsely settled country. Porto Rico is eight times as densely populated. Porto Rico is intensely cultivated while the Dominican Republic is "crying out for the plow". The Dominican Republic has generations of fighting traditions and so revolutions and turmoil have seemed much of their diet, while Porto Rico loves peace rather than war. Porto Rico has scores of school houses, the Dominican Republic but few. Porto Ricans are forced to exist, hardly subsist, on small wages derived from seasonal labor supplied by landlords, while the Dominicans are a nation of small farmers. The Dominican Republic possesses natural resources while Porto Rico practically lacks them. The Dominican Republic has a crying need for "the healing of the sick" as great as that of Porto Rico. Sickness beyond the reach of medical care is discouraging, the most of rural Santo Domingo is discouraged then. When they are sick they "may continue in their sickness, recover by sheer force of their physical strength, or die. And when they are in pain they must suffer without the possibility of relief." So in an old adobe building on a promontory overlooking the Ozama River the "Internacional" was opened. "Immediately the sick, the lame, the halt, the blind began to storm its doors." They came from everywhere, on foot, on donkeys, in ox-carts, and in six months they represented sixty-three villages and towns for "Public hospitals are few and far between—not a dozen in the whole republic of a million people." One of the outstanding features of the work is a training school for

nurses and it is said that the only trained nurses in the Republic have been from this school. A memorable hurricane less than two years ago swept over the island of Santo Domingo and the city itself was struck with fury. Homes of the wealthy were "razed to their foundations, while the flimsy homes of the poor simply disappeared on the wings of the wind." The water system was destroyed, the backwash of the hurricane made it impossible for ships to land with supplies. There were four thousand dead and fifteen thousand injured. The nurses trained in the hospital bore the brunt of the burden caring for the sick and injured and the motherless babies and children. The hospital was destroyed but "neither wind nor storm could destroy the spirit of the Dominican nurses". Is medical missionary work through when the needy are cared for? Is there not a more fundamental service they are rendering, that of prevention of disease?

THE PLACE OF PLAY

It has been said that there would not be the need for so many hospitals and doctors if every one were trained in the right kind of play or recreation. What are some of the values in play or recreation? "In the world of business the possession of a strong body is of prime importance, for every executive knows that a keen mind, a willing disposition, and a loyal heart are admirable qualities that are soon hobbled if they are not backed by physical stamina." If this is true in the business world it is even more true in the mission fields of the church. There is no eight hour day there, the "job" is a "twenty-four hour job". The physique which can stand the strain must be exceptional. Beside good food, good housing, good clothing, good medical care there is needed play or recreation or relaxation in order to keep "fit" for such a strenuous life. Dr. McLean says, "Life as a process involves nervous tension and strain; play is an interlude which makes for the recuperation of nervous energy."

"Recreation has physical, mental, social, ethical and spiritual implications. . . play is a phase of life coordinate with work." Fuller says, "The child who plays much and well will be able to work much and well. . . Play gives the pleasure of doing the unpleasant, the moral training of overcoming difficulties. It makes the most exacting demands upon patience, perseverance, concentration and skill. It develops, not the qualities of the loafer, the shirker, or the quitter, but the qualities needed by the efficient, effective, successful worker. . . A playless community is a dangerous community in which to bring up children." A juvenile court judge has said that he finds that "juvenile delinquency increases as the distance from the playground increases." Play should begin in the home. Do you recall O. Henry's story of "Liz"? Liz, a timid twelve year old, approached her father who was reading the paper and enjoying his pipe and asked him to play a game of checkers. He, bothered, suggested that she go into the street and play with the other kids for amusement. Liz went into the crowded street "Where Satan sets up his recruiting office". Liz enlisted for "there was nothin' doin' for her at home." Later, "the East River

took her to its bosom." Brought into the court on the other side "the One who judges acquitted her, for 'The Guilty Party' was still on earth sitting by the window" reading his paper. No wonder that the lack of play-life both among children and adults has created the need for home missions and no wonder that play-life is such an important phase of home mission work. Our text tells of the change wrought in John Suseoff through play as supervised by the Potrero Neighborhood House and of the adjustment of an entire Bohemian family to American life through the "Howell House" and of the need for play by the Mexican people. In one Mexican plaza in New Mexico where play has been unknown, now the playground is kept alive with children swinging and sliding and after school hours the parents are finding joy in the recreations that were denied them in their youth. "New sets of muscles are put in action, new ideas instilled and a wholly new outlook on life is given."

One of our cities computed that the cost of maintaining playgrounds would be the same as that for keeping two children in a reform school. The return is out of all proportion to the outlay, in physical benefit, in mental and spiritual welfare as well as in dollars and cents.

CROSSING THE LINES OF RACE AND CASTE

Dr. McLean says, "Perhaps the greatest home mission fields in this country are those which are marked off by barriers of race" and that no one has yet been able to successfully cross these barriers. The word "race" at once suggests to us the Negroes of whom there are twelve million in our country, a race always surrounded by barriers. The Negroes are but a part of the race problem, for there is the question on the Pacific coast of the Japanese and what about the Mexicans in the Southwest, and the foreign language groups here and there and everywhere in our land?—"Greeks in Texas; Poles in Los Angeles; Syrians, Italians, and Armenians in the Northwest; Italians and Greeks in Tampa, Florida; Hungarians in New Orleans; Finns in Maine; and the Slavic groups of Polish, Russian, Czechoslovak, and Jugo-Slavs found everywhere. More than half the total population of New England was recorded in 1920 as having a mother tongue other than English." Prejudice exists even among immigrants themselves, "some of the older immigrants, like the Italians and the Poles, absolutely refuse to allow their children to mingle with the children of some of the newer immigrants." What are some of the causes of our racial prejudices? They are largely inherited. "For them we are indebted to our parents, our teachers, and others of the past generation from whom we have learned and in whom we have confidence." Our text illustrates this by an incident which occurred between playmates, a little American school girl of the second grade and her "bosom friend", a little Italian. They played together, worked together, lunched together, walked home together until one day the barrier was raised with, "My mamma doesn't want me to have anything to do with dagos". Again, three little girls, a Russian, a Mexican and a Japanese

were going home from school laughing, talking, singing with joined hands. "Doubtless the parents of these girls will skilfully inoculate them with the virus of race prejudice, and in a day a natural friendship will be broken." We need first of all "to refuse to accept traditional race values without questioning them and to refuse to harbor racial prejudices simply because they have been passed on to us. . . . A frank willingness to take such an attitude would destroy two-thirds of the racial barriers that exist." (Text).

"Look Out For The Second-Hand Market!" is a chapter in "Blind Spots". A new car of your own selection or a second-hand car selected by some one else? "Keep away from second-hand estimates! Demand new ones of your own choosing." Not trust Mexicans or Japanese? Why? Ever see any? Ever know any? Just heard certain things? "Second-hand estimates! As would be the case with second-hand cars, it is hard to discover who had been the original owners." It is true estimates both favorable and unfavorable, have to be accepted from other people. Accept tentatively, weigh carefully and check by personal experience as far as possible. For instance, how would you weigh the testimony of "Tom Jones' cousin's uncle" who stopped in Korea for a day when on a world tour against that of a medical missionary to the same country for twenty years?

"WHO THEN WAS NEIGHBOR?"

We are very much inclined to misunderstand and to dislike people who look and act differently from ourselves, people whose skin is of a different color, who speak another tongue, who dress differently. Dr. McLean gives an illustration of this in the experience of a cultured Christian from India who was to address a conference in an Eastern city. His host failing to meet him, he took a taxi to a hotel which was "full up". He found nine hotels in the same condition. He refused to remain in a cell at the police station with a drunken room-mate, so the taxi driver gave him his own lodgings, his own bed, gave him a breakfast and put him on the ferry the next morning, refusing any money for his hospitality. The Indian said, "You certainly have been a Good Samaritan to me." The driver asked, "Say, what do you mean? That's twice you've called me a Good Samaritan." The man from India who had learned the story from missionaries told it to the man in America "who did not know it, but had been living it."

Sometimes geography affects our prejudices. An international conference was being held in one of our cities. Some Negroes had had difficulty in being served in a certain restaurant so they draped several yards of mosquito netting around their heads and as Indians received prompt and courteous service. It is said that Booker T. Washington declared, "If I were to wear on my head a little red fez instead of an American hat, I could ride in a Pullman car in any part of the country without molestation". Prejudice is not one-sided. There is a possibility that some are prejudiced against us as was a new immigrant, a Russian Jewish woman, who had taken a good apartment but was ignored by her Gentile neighbors. When ill and

visited by the "Friendly Visitor" who made all arrangements for doctor and nurse she replied to the suggestion that she could call a neighbor to telephone, "There isn't anyone I could call. All the people who live around here are Christians."

"LEST WE FORGET"

Race prejudice is often cultivated by misjudging a group through our acquaintance with one of that race. We base our judgment on "insufficient data"; and again we base our judgment on "generalities". Is it fair to judge an entire race by the few experiences you may have had with "maids" or "laundresses"? Or because of "second-hand information" to think no good thing can come out of Nazareth? Should reports of lynchings make us forget the Carvers, the Tanners, the Gilpins, the Washingtons, the Motons? Should Japanese butlers, valets and waiters make us forget Joseph Neesima who started "a Jesus school" in the heart of Kyoto, a school which became Doshisha College, or Hon. Tukio Ozaki, Minister of Education and an ardent advocate of disarmament, or Mr. T. Watanabe, a Christian leader in welfare work? Back of the strange faces we meet in the streets of our country "God has hidden many of His very best secrets." Why is it we are so interested in the people of Ethiopia and not in the Negro who lives near us? Why is it that "in California the *Japanese in Japan* are considered likable and interesting"?

What progress is the church making in breaking down these barriers? First of all, racial lines are drawn everywhere. Negroes are excluded from schools and Justice Willoughby said, "Negroes are barred from all hotels, churches and theaters in Indianapolis." A teacher was explaining the story of the Good Samaritan to a class of little girls, the lesson of love and service. One response was, "If we did what the story says. . . . it would be just heaven." Another response was a question, "And do Americans know that the story means to love people today?" In cities foreigners may mingle with Americans in restaurants, stores, theaters and schools, but *not in churches.*

FOREIGN LANGUAGE GROUPS

There are thousands upon thousands of people in this country who do not yet speak the English language and for these the Church tries to provide opportunities and places for worship in their own languages.

The Home Missions Council endeavors to avoid overlapping of churches by the assignment of a certain field for work to a denomination which shall be responsible for the work in that field, as a sponsor which should receive the support of all local churches in volunteer help and finances. Our text affords an illustration of this phase of home mission work in the starting of a church for Mexicans in the colony of Santa Paula. Another illustration is the church established for a colony of Japanese fishermen at Monterey in response to this request, "We want a church; not for ourselves, for out on the bay when the night's work is done we tie our boats together and pray and sing. But we want a church for our boys and girls, that they may be taught the Jesus Way." A Presby-

terian church in Los Angeles decided not to be driven out by the incoming foreigners but to seize their opportunity for service right at their door. The result was that church was institutionalized, a Spanish speaking home visitor employed, and now a full time Mexican minister is employed and the Mexican membership outnumbers the American.

THE HOPE OF THE COMING DAY

The church is awakening to her opportunity and responsibility in the home field and wonderful achievements have been attained but after all the real success of the work depends upon the individual. Organization spares personal contact. We prefer it often-times. But the things we desire for the foreigners often can only be acquired by the personal contact that we avoid. We wish for the foreigner an American home but how many of us see that he ever gets inside our home? A practical project is suggested in that question. "We may build missions and churches and schools and community houses upon every corner of every block in every foreign community in America, but if we do not exemplify the spirit of the Master in our personal contacts with and attitudes toward the foreigner, all our organized work will be in vain." (Text).

"Bloodshed is not called for. But the shedding of pride and self-satisfaction is. The flame of a true devotion to the simplicity of Christian good-will is a consuming fire. And it spreads. That is the hope of the coming day for America—'land of all nations'—and for the whole human family right around the world"—(Blind Spots).

CAN YOU ANSWER?

1. What were health conditions in Porto Rico when pioneer missionary work was begun? What are they now?
2. Why is Porto Rico a land of big crops and hungry people?
3. Why medical missions in Porto Rico?
4. Tell of Dr. Jane Harris and her work.
5. Tell of value of medical missions in the Dominican Republic.
6. What is the relation between play and health?
7. Illustrate its value in the physical, mental and spiritual life.
8. Tell the story of "Liz".
9. Have you directed or supervised play in your community? Why? Why not?
10. Where does race prejudice "show its head" in America?
11. What are some causes of race prejudice? Is there a cure?
12. Tell the story of the Indian lecturer and his contact with America.
13. "God had hidden many of his best secrets" in strange faces. Can you verify this from your own experiences?
14. What is the church doing to break down the barrier of race prejudice?
15. Are you without race prejudice? Is it justifiable in your case?
16. Is your church doing anything definite in your community to overcome race prejudice? Are you helping all that you can?

Jehovah's Notebook

QUIET HOUR MEDITATION W. G. M. S. CONVENTION, EVERETT, WASH., JUNE 23, 1931

By Miss Gertrude Blair, Seattle, Wash.

"THEN they that feared the Lord spake often one to another and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." Malachi 3:16.

The recording angel has three sets of books to keep. The first is the pre-natal book of blueprints for our bodies. "Thine eyes did see my substance yet being imperfect and in thy book they were all written, the days that were ordained, when as yet there were none of them."

The second, the Lamb's book of Life, our born-again-of-the-spirit record and adoption papers into the family of God.

The third is Jehovah's Notebook of our testimony for Him and our meditation upon His name, and of our growth. It is like a mother's baby book, with the loving things we say to Him and for Him. He treasures our likenesses as we grow into His image, our finger-prints upon soul, our foot-prints in the way of life, our witness bearing, our public prayers when we bring our hearts with us to the place where the fear of God is known. The stammering first prayer, the trembling testimony, the fervent amens, the emotions and thoughts away down too deep for utterance, the sermons great in His sight all combine to make the perfect minutes of the meeting, an "odor of a sweet smell." The records stand approved, "accepted in the beloved."

But the public meetings are not all to which the recording angel has access. Private thoughts and heart to heart talks anytime, anywhere, if directed Jehovah-ward will find a place in His notebook.

There are the ponderers about Himself, that think and think upon His name and all that it stands for. They are wide-awake and interested enough in God's hand in world affairs to trace it in current events in the light of His revealed plan. A republic born of a failing monarchy; the League of Nations, whether it is God's doing; civic freedom and how often it follows in the wake of Christian missions; archeology reports rising up in testimony to the written word.

The believer thinks upon His name and His name is Jesus, (Jehovah will save), Immanuel, (God with us). He desires a mature friendship with those that fear Him, that they shall ponder over His dealings with them personally. Pondering is weighing, considering, examining things in the mind and reason, as Mary kept all these things and pondered them in her heart.

Keeping at pondering is not always easy. It takes will power to become absorbed in the things of God and to become absent-minded towards the trifling, the transient and the untimely intrusions. I wonder whether in His disciplining providences, in the adversities and disappointments, failures, long waiting, in the hard

things we must do, the things we don't want to do, the sacrifices He is kind enough to require of us, in His bounty, in His provision, is He arguing with me when He would rather be guiding me with His eye? It might help to talk to Him about it, to ask Him. Are my responses to Him intelligent and hearty and loving? Do I realize His presence here, there, behind, and am I delighting in it, turning to Him with a smile, an appreciation, a remark or a question?

Beset by some danger, crisis, sudden need or perplexity calling forth desperate and anxious prayer to Him, do I get clear guidance or am I apparently unanswered? Might I lack the habit of guidance by daily asking and daily receiving? How often a poor listener failing to wait, runs off or does not recognize the answering voice and its ways. The still small voice does not talk in a duet. He is courteous and quenchable and our receiving end is too often out of order and troubled with static.

If we credit the love of God, there are no unanswered prayers, but selfishness and spiritual deafness obscure the answer.

In what language may the answer be received in attuned ears? Always in Scripture words recalled unerringly and suited to the occasion. "He (the Holy Spirit) shall take of mine and shall declare it unto you." Linger, listen and know of a certainty the inner convincing voice. The recreated human spirit has the means of a real access at all times to God, with visions for the sight, voices for the hearing of faith, and burning touches for the heart, and Jehovah remembers with delight every response and confidence that we His children offer to Him, our Father.

Message of the Moderator's and Evangelistic Committees to the Women's Board of the United Presbyterian Church November 1931

IN endeavoring honestly to perform the duty laid upon us by the General Assembly last May, we, the members of the Moderator's and Evangelistic Committees on the spiritual life of the Church, are constrained to address a brief message to the Women's Board. We proceed to this task with a feeling of the highest regard for the work of the women of our Church. Whatever of suggestion and counsel we may offer springs, therefore, from a heart of kindness and genuine brotherly love.

For a great many years the General Assembly has taken note of the wide variety and far-reaching influence of your work. With your Young Women's department, Junior department, Temperance and Reform department, Parsonage department, Literature department, Prayer Groups, Magazines, work among Indians, and Pension Fund for Missionaries supported by the Women's Missionary Society, together with your assistance to the

Boards of Foreign Missions, American Missions, and Freedmen's Missions, you are indeed touching the life of the Church in a great many vital ways. Your magnificent support of the great missionary enterprise has indeed been most admirable. May you long continue such noble work.

We can imagine some women in our Church, however, who may be interested in missionary work and may give to the support of such work but who themselves are not missionary. It is one thing for an individual to support missionary work, and it is quite another matter for that person to be a missionary. Could it be possible that the local missionary society in your church and mine has lost something of its true missionary spirit and has become primarily a missionary-support organization? We know very well that your Board never intended that such a condition should exist anywhere. But the fact is it does exist in many instances, and we believe that it should be corrected.

If the members of the local society are truly missionary they will be vitally concerned about the women of their own community. They will be asking, "What is our responsibility toward these women around us here? Have they been won for Christ and the Kingdom work? What can we do to help bring them into the Church and into our organization?" Your local society thereby becomes truly evangelistic. And why not? Is not that part of the missionary work?

If the members of the local society are truly missionary they will be vitally interested in every woman of the church. They will think of her not merely as a prospective member of their organization, but first and primarily they will think of her as a sister in Christ. If the missionary group in the church cannot be counted upon to do this, upon whom can we count? Every woman in the church ought to feel some tie of friendship and genuine interest binding her to the sisterhood of that institution. It should be almost impossible for any woman to leave the circle of the Church save by certificate of transfer to some other church, or by death. Yet how many, many women there are who every year through indifference, through discouragement, or through thoughtlessness are falling by the way, lost to the whole Kingdom work.

Is there not a real contribution here which only your organization can make? We believe there is. It is a contribution which will mean not only increased membership in your own ranks, but also an everlasting profit to the spiritual life of the whole Church. Furthermore, we believe we can count upon you for this very thing.

—The Moderator's Committee on Spiritual Life of the Church.
—The Evangelistic Committee of the United Presbyterian Church.
(Signed) J. Knox Montgomery, Moderator.

MESSAGE OF THE WOMEN'S BOARD TO SOCIETIES

The above "Message of the Moderator's and Evangelistic Committees" is addressed to the Women's Board, but for the most part its suggestions are for the members of the local missionary societies.

It bears upon a subject which is very near to the heart of every

earnest Christian in these days—the spiritual life of the Church—and reminds the women that, as members of that Church, they have a very definite responsibility and duty.

All who are familiar with the principles of the Women's General Missionary Society will recognize the fact that the "Message" but emphasizes anew what has always been urged—that the women bear their part as members of the Church; financially, by sharing in supporting the budget; spiritually, by daily prayer, not only for missions and missionaries, but for the whole work of the Church as outlined in the Prayer Cycle and by gathering in groups for prayer and meditation upon God's Word. The large number of these Prayer Groups scattered over the Church (eighty in number) surely indicates a desire for spiritual blessings.

The Womens Missionary Magazine, in its opening devotional page and in inspirational utterances on many pages, is a distinct aid in the spiritual uplift of those who thoughtfully study it month by month.

May we not hope that this "Message", coming to us as an expression of the General Assembly's longing for the Church's revival, may lead us all to renewed solicitude for the welfare of our own spiritual life and for that of every woman within the sphere of our influence?

Mrs. J. D. Sands, President,
Jennie B. Wallace, Secretary.

THE WORLD'S BIBLE

"Ye are . . . the epistle of Christ" (II Cor. 3:3).

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read.
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

MISS E. JOSEPHINE MARTIN
AN APPRECIATION

By Miss Vida J. Graham and Miss Willa M. Ramsey, Miss Martin's co-workers in the John and Jane Denham School, Pathankot, India.

For the past eleven years one or the other of us has been associated with Miss Martin and for the past two years, since the Mission granted us three missionaries for the school, we have both been here. Each came as a new missionary and so had the privilege of learning first lessons from one who was well versed in all the customs of the country and knew how to help new people get a good start. She always insisted that one learned best by experience but she was ever ready to offer a kind word of advice if one asked for it or was inclined to take the wrong method of procedure. She was a tireless worker and a person of boundless energy and it will be no easy task to live up to the example she set for us.

Miss Martin will be greatly missed by both students and teachers. She was always ready to encourage and help girls to get as good an education as possible along the line for which they were best suited. She tried to see the latent possibilities in the girls and teachers and to bring the best out of each one. She encouraged her teachers to use their own initiative and to think out new plans and methods for their classes. Practically all the present Staff have at one time or another been her pupils. Through her efforts the plant has been greatly enlarged and made more convenient. In every way she kept trying to bring the school up to a higher standard and much of the success of the school and her graduates has been due to her untiring efforts.

Miss Martin took a great interest in the work undertaken by the women of India. She attended the meetings of the Punjab Branch of the All-India Women's Conference several different years and had the privilege of attending the National Conference a few years ago in Delhi.

She was very much interested in fostering the Annual Conference of Christian Women Teachers of the Punjab and since its beginning has been one of the foremost leaders. She was for several years its chairman and often carried much more of the load of arranging program and detail work than should have been her share. The Conference will feel her loss and the cause of higher education for women has lost a staunch advocate and friend.

Many have been the words of appreciation of her life and work. These have come also from others outside the school for she had a wide circle of friends and acquaintances here in India. Miss Stratford, the Deputy Inspectress of Public Instruction in the Punjab, counted Miss Martin as a friend and in a letter sent just after she heard of her death wrote, "I am so very, very sorry to hear the sad news of Miss Martin's death. She was one of my real friends as well as a colleague and I had the greatest admiration for her cheerful and good outlook on life and her wonderful example and work." Miss McDonald of the Kinnaird High School wrote, "Hers was a very beautiful life and loving-kindness and joy emanated from her at all times." Letters of sympathy and words of appreciation of her have come to the school and to her sister in Sheikhupura from many people of different Missions.

FACULTY AND STUDENTS OF THE JOHN AND JANE DENHAM SCHOOL
This picture was taken just before Miss Martin left India for furlough.

Cut furnished from Mrs. George Moore Memorial Fund.

A TRIBUTE

By Miss Horshi Paul, Matron of the John and Jane Denham Memorial High School for Girls.

I had the good fortune to work for fifteen years in the Avalon High School with Miss Josephine Martin. She was so truly good that my affection was won at once. She always treated me as her younger sister and her endeavor was to make us all happy. She was very good to all the servants and always thought of their health and comfort. Each Sabbath morning she had a class with these men that was called the "Prem Sangat" or "Fellowship of Love". Right after this she had a class with their wives and the cook women. They and their little ones enjoyed her class very much.

She had a deep love for her Master and Lord and was always heart and soul busy in His Service. She was kind, humble, generous, sympathetic, and the friend and helper of the poor and needy. She helped several girls to go on for a college education and really proved a mother to many of the girls who had no homes and were orphans. At the time of my illness a few years ago she proved a true and sympathetic friend.

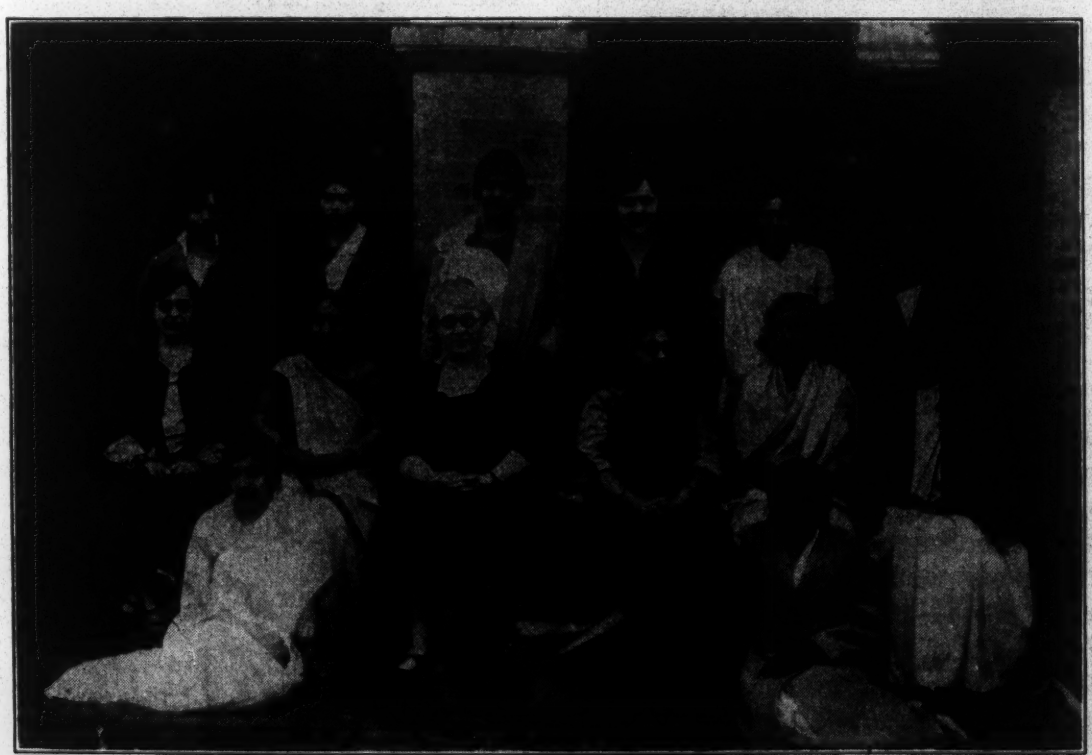
The school has truly lost a dear friend and mother and misses her presence sadly. The example left by her will remain as a memory to us all throughout our lives.

OUR MOTHER

An Appreciation from the Avalon Staff John and Jane Denham Memorial

Among the present staff some have been here for more than ten years, while others have barely finished five years and some less. Young or old, without exception, each member cherishes pleasant memories of her contact with Miss Martin.

We feel that she was one who came out on a definite mission and that she completed her task with a brave, generous, never-tiring, straightforward, loving spirit. She was always enthusiastic about the students going on for higher education and struggled to bring out and strengthen the latent



THE AVALON STAFF, JOHN AND JANE DENHAM SCHOOL

Cut furnished from Mrs. George Moore Memorial Fund.

talents of all the persevering ones. She encouraged us by praising even our most feeble exertions. For every cloud she was ready to paint a silver lining and brought a ray of sunshine in some of the darkest and most discouraging moments.

She put the aim of her mission before personal comfort and gain. As Principal of the school she carried a heavy burden of responsibility. Under her regime all felt there existed a good spirit of fellowship and cooperation in the work of the school. Every member of the Staff felt that she would always receive good motherly advice from her and that she would find sympathy and understanding.

By her departure the school has lost a mother but the echoes of her voice have still a message for us all and her deeds stand as an example to all her old students and teachers.

E. JOSEPHINE MARTIN
MY FRIEND

By Miss Marie Lawrence

Josephine Martin and I spent three happy years together in the Girls' Boarding School, Sialkot. When there were problems to settle, we could always talk them over, and then each carried out her part.

When I think of those years Dr. Samuel Martin had a very large share in them. He taught us to keep our accounts properly. He was always patient in helping us solve our problems, and he never seemed to worry. Josephine could not leave the school anxieties behind when we went out to take some exercise, but he taught us that we would be better able to solve them if we could forget them for a while.

Josephine came to Rawalpindi to make me a little visit before she left for the homeland. It is well with her, but I miss her letters and her presence in my life.

E. JOSEPHINE MARTIN
MY LITTLE TEACHER

By Miss Elizabeth McCahon

My acquaintance with Josephine Martin began in December 1875. When I reached the Mission field I was appointed to Sialkot, and along with Miss Elizabeth Gordon, lived the first few months in the home of Rev. and Mrs. Samuel Martin and their daughters, Mamie, Josie, Ethel and Alice. Josie, as she was then called, was about five years old.

One day after I had begun the study of the language, Josie was playing with a small box, and said to an Indian woman standing by, "Mary Anna, is men kya hai?" (Mary Anna, what is in this?). I understood what she had said, and it occurred to me, "Why not begin to use the few words I had learned." So it was Josie, the little child, that gave me my first lesson in *using* the language.

The Martins went on furlough in the Spring of 1877, and these four children were left in America, so I saw Josephine no more until she returned as a missionary in 1896.

In the Autumn of 1898 I resigned from the Girls' Boarding School, Sialkot, and she was appointed to take my place, but in the Spring of 1899, I was recalled to the school to assist Miss Lawrence as Miss Martin had been attacked with typhoid fever.

In 1930 when I attained the age of eighty, Josephine wrote me a birthday letter in which she told me that as a child, she and the other Mission children had divided the four unmarried lady missionaries among themselves as their special Miss Sahiba, and that I had been chosen by her and her sister Alice as theirs, and ever since she had regarded me in a special way as her own.

Her active work for India has ended very suddenly, but her influence through the lives of the women and girls she has taught, will never end, but will continue throughout eternity.

A WILLING HELPER

By Miss Sara A. Moore

When I was a new missionary, while studying the language, I spent several months with Miss Josephine Martin. As she realized how useless a new missionary feels before she has acquired enough of the language to work among the people of the country in their own language, she suggested that I teach a class of the Avalon High School girls in Sabbath School in English. In the evenings when we went for walks Miss Martin would drill me on sounds which were difficult to make.

After I was located in the Gurdaspur Home for Women, one summer while Miss Anderson was on vacation a young woman came into the Home who had to appear in court in Lahore. When the time came, since it was impossible for me to leave, I wrote to Miss Martin to ask her if it would be possible for her to help me. She came right down to consult about what could be done. I said to her, "I know you have so much work to do I dislike asking you to do this but I need some one to help me". She replied "Yes, I have a great deal of work to do but if there is no one else I will help you out."

This spirit of helpfulness endeared her to many. She has gone to receive her reward and has left us an example of willing helpfulness which we would do well to emulate.

MY FELLOW-TRAVELER

By Miss Kate A. Hill

Thirty-five years ago Josephine Martin and I met in Pittsburgh on our way to India.

She was going back to India, a land dear to her as the land of her birth; dear to her because the grave of her mother was there and because her father, Dr. Samuel Martin and her sister, Mary, were waiting for her. But she was going back because she loved the people of India and because she had given her life in the Master's service wherever that might be.

The first journey is always the most wonderful and the friendships formed are never broken—even now only interrupted for a time. It has been so all these years. Our friendship was interrupted by weeks or months or even years but was never broken.

I remember her eagerness as we arrived in India and her joy as she recalled so many of her childhood experiences. She was so pleased when the older missionaries told her how she reminded them of her mother.

We were together most of the time that first year. She often talked of the Juniors she had left behind in New Concord.

I met one of these Juniors the week after her death, now a pastor in one of our congregations.

She was an apt student of the language and used it well, whether in the villages of Pasrur District or in the Boarding School.

When she took up work in Pasrur Girls' School, then a home for girls rescued from famines, she found a difficult task. Her courage to undertake a difficult task showed itself in undertaking to rid the school of tuberculosis, that dread disease that had fastened itself on their poor starved bodies, but she won.

Dr. Samuel Martin had been the first to baptize converts from the low castes and send them to their homes in the villages. When he died there were thousands of these Christians found in many villages.

In Sialkot Girls' Boarding School and in Pathankot High School Josephine took the daughters and granddaughters of the men and women her father had baptized and taught them and trained them and loved them and sent them back as wives in the homes, as teachers in the schools and as nurses and doctors in the hospitals of the Punjab.

She trained a whole generation of the womanhood of India. In the schools of today are the second generation who call her "mother" or "Nani", "my mother's mother".

She had a large place in the educational world. She was called to serve as principal of Kinnard College, in Lahore for six months. She was a member of the Board of Directors and served on other important committees of educational work in the Punjab. She was well-known far beyond the borders of our own mission field.

Josephine was a tireless worker. She never stopped until a job was finished. She was a great builder and the present John and Jane Denham High School in Pathankot is a monument of her vision and her ability to carry through to completion the task she undertook.

In the work of the mission she took a keen interest and had a place on many of the important committees.

She was a great traveller. She loved to plan and make arrangements for a journey. She spent nearly a year in planning our journey home across the Persian Gulf up the Euphrates River, across the desert to Damascus and to Jerusalem. I bade her goodbye in Jerusalem, little thinking I would not see her again until we meet in the New Jerusalem.

She continued her journey across Asia Minor and Europe, visited friends of the Scotch Mission in England and reached home in June.

She had only been here seven weeks but with characteristic energy she had visited her old home in New Concord, her brothers and sisters in their homes and had met with many friends.

Now she is at rest from her thirty-five years of uninterrupted and earnest labors. She will be greatly missed in the councils of the missions. She will be deeply mourned by the teachers and students in the schools of India.

Her seat is indeed empty. Her going is a challenge to us all to a devoted service as was hers. Who will fill her place?

TRIBUTES FROM SCOTTISH FRIENDS

"Every word her friends said about her was true. It will be a comfort to her sister to know she was loved so much. She has left a sweet memory behind her. I am so glad she came to visit me in my own home. She and Miss Black and I spent a very happy week end together. 'Old friends are the surest, and old times are sweetest' is an old and true saying."

Extract from Miss Isabelle Plumb,
Minford-Brendon, Suffolk.

"Needless to say news of the death of Josephine Martin was a great shock to us both. We were very fond of her. We are glad we were able to have her with us on the way home. We had a lovely time together and it will always be a sweet memory.

"Josephine had numerous friends and admirers in our missions. We shall all miss her greatly. She was so big and fine every way; nothing small or mean or petty about her. It does seem strange to us why she should have been taken.

"The Lord knows best. I think He saw that His faithful servant had need of rest. She was very tired—more tired than any of us realized for she never spared herself; she was not made that way.

"She will be greatly missed by many, her own mission folks and friends and the Indian women and girls, but we know that for her it is all joy."

Extract from Miss Margaret Black.

Misses Plumb and Black are missionaries of the Church of Scotland Mission, Sialkot. They were intimate friends of Miss Martin. She visited them in England in June when on her way home from India.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

THE KINDERGARTEN CHRISTMAS TREE

By Miss Dora B. Mason, Assiut, Egypt

The outstanding event in our kindergarten year is the Christmas Party to which the children invite their fathers and mothers. Christmas in Egypt is celebrated on the 7th

TRIMMING TREES FOR THE CHRISTMAS PARTY AT THE PRESSLY MEMORIAL INSTITUTE, ASSIUT, EGYPT.

1. Miss Almaz; 2. Miss Hanim; 3. Elaine Farid. Cut furnished from Mrs. George Moore Memorial Fund.

of January, so we do not close for the holidays until the last of December. We had the Christmas Parties in our three kindergartens the last three afternoons in December, and what happy, busy days they were! In the morning the children trim the tree with the gifts they have made for father and mother, and with the decorations made from the colored linings saved from last year's Christmas envelopes.

Such excitement, as each one finds out the exact spot on the tree where her gifts are to be hung. In the picture you will see Miss Almaz and Miss Hanim with some of the kindergarten children and Elaine Farid, who is a Senior doing her practice teaching in this class. At last the tree is all ready and the children go home to get dressed for the party. In the afternoon they come back, bringing their parents. After the little program of songs, games—and of course the story of the Baby Jesus—the children go to the tree and take from it and present to the happy fathers and mothers the gifts upon which they have spent so many hours of loving thought and work. I have never had a happier experience in the Christmas program in kindergarten than I had this year. The mothers and fathers as well as the children seemed to enter into the real spirit of love and service in a way that gave one thrills of joy. We felt that Christ Himself was very present and that we had caught a new vision of His love for us.

GLIMPSES OF HAPPENINGS AT THE PRESSLY MEMORIAL INSTITUTE

By Miss Mary L. Thompson, Assiut, Egypt.

This year the whole world weeps with those who weep. Mournful tales of extreme poverty pour in from every side. Here at the P. M. I. our sympathies have been touched more frequently than ever by pleas for help. It has been necessary in many cases to grant further reductions in fees.

Some of our poor girls find it difficult not only to pay fees but to provide their clothing as well. The Love Committee of the Christian Endeavor Society busies itself constantly with the task of overcoming this difficulty. Outgrown clothing is collected, money for the purchase of new material is gathered and the clothes are made by the girls under the direction of two

teachers. At a program given recently by the committee a free-will offering of over ten dollars was received for the work.

Three very earnest students in the boarding department are the daughters of a poor widow. She is able to pay a mere trifle toward their fees. This year she sold her earrings in order to pay the fee for reserving places for her daughters in the dormitory. Another promising girl has entered school this year after waiting a long time for a chance to come. When she returned at the opening of the second term, she brought with her a pound ($5.00). Her mother had gathered that amount with the utmost saving. The girl offered it to Miss Criswell with the pathetic plea, "My mother says if you'll take me for this, I can come to school. If not, I'll have to go home. She has no more money." She stayed.

Opportunities for teachers in this country to do advance study are slight. In an effort to furnish inspiration to the teachers for self-improvement Miss Criswell and Miss Davida Finney planned this year a very helpful series of talks to teachers. The P. M. I. co-operated with the Coptic Girls' School, the Holiness School and the Khyatt School in the conduct of these lectures, which were given by Mr. Sadik Samuel, a teacher in Assiut College. The series closed with an inspiring address by Mrs. Azar Gobran, a graduate of the P. M. I. and a woman keenly interested in every progressive movement in the community. About sixty teachers shared in the inspiration of these talks.

The Egyptian Government has initiated in the past few years a number of important schemes to help improve the physical condition of the people. Among these is the provision of funds whereby all children under twelve may be inoculated free of charge against diphtheria. The P. M. I. is availing itself of this opportunity. Dr. Aiziz Ibrahim, trained in America and chief of the First Aid Society in Assiut, is doing the work. We are grateful to him and to the Egyptian Government for providing this means of protection against a dread disease.

WIDENING INFLUENCE OF PRESSLY MEMORIAL INSTITUTE

By Miss Anna B. Criswell, Assiut, Egypt.

We are gratified to see the keen desire on the part of parents to have their children in school. In spite of distressing circumstances and real privation, they have gathered together a little money to send the girls in. Such sacrifices were made for boys in times past, but now there is a like desire to educate the girls.

This year we sent two girls to Sonabu to teach in a school founded by the late Michael Feltis, a loyal and generous member of our church. They are doing good work and we hope to send two others to take their places next year so that these two can return and finish the course.

Just a week ago a young woman who graduated ten years ago offered to teach in a village school. She has had a desire to teach for many years, but her father refused, as he felt it would be a disgrace to him and to her. But now he has consented, and we are hoping to send her to Deirmowas, a town north of Assiut. An interesting thing is that another graduate who has married a wealthy young man in that community has become interested in the school. It is she who is making the arrangements for the new teacher's accommodation and will see that her salary is paid.

The Daily Vacation Bible Schools conducted by the girls increased from 14 last year to 28 this year. Forty-eight volunteer teachers carried them on, and they reached 648 children. We tried to provide each school with a flag, and the children were taught to salute the flag. Some of the children in these schools were persuaded to enroll in the local school in September. One young woman in the

Abnub school learned to read, and finished the entire Gospel of John. Moslem as well as Christian children heard the Bible stories and learned the Scripture texts. We are planning for even more schools this coming summer.

Last term we received a great blessing through a week's meetings held by Rev. Marcus Abdul Masih. He had a special daily meeting for the teachers, and spoke to the girls at the chapel period. Many lives were reconsecrated, and nineteen girls united with the church. One result was manifested yesterday, when a very shy girl, a Moslem convert asked to join the Volunteer Band which conducts the Sabbath afternoon street meetings. She is a daughter of the Fowler Orphanage and a sweet though very timid Christian.

As we think over the year's work we find much for which we are thankful. I believe the girls have grown some in independent thinking, and certainly in a desire to be doing some worthwhile service. They are also pushing on to higher standards in training, and in them we see the promise for Egypt's future. We thank God for all who have made the work of this school possible this past year, and trust Him to provide for all our needs in the future.

THE SPIRIT OF SERVICE

By Miss Alta G. French, Cairo, Egypt.

It is interesting to see the work in different stations as I have been privileged to see it, for each place has its problems and its needs. My few months in Tanta were very happy ones and I feel that the influence which extends out into the villages from which all of these little ones come, cannot be measured but will indeed bring forth fruit in God's own time and way.

I pictured for you last year a great group of girls here in Ezbekieh in the heart of Cairo lined up in a court about 30 by 35 feet. The court—our playground—has not grown any since last year. Our 235 girls gather here each day, and according to age, each of the three groups passes into its respective Chapel service.

We have just been having a week of special Evangelistic meetings in which God has spoken to us through his servant, Rev. Marcus Abdul Masih, himself a convert from Islam. His messages have been heart-searching and in the power of the Holy Spirit.

How thankful we are that God's power is not given according to space or buildings or even funds. While those of us who work here may feel that we should like to have these material things so that we might be able to reach more girls, still we feel that God is using such as we have, and He has brought great blessing not only to the girls who have attended the school, but to larger groups whom these students with a spirit of service have reached through street Sabbath Schools or day schools.

This year we have thirty-one girls who will be taking their certificates from the eighth year, many of whom we hope may stay for the Teacher Training Course next year. There are nine girls who will be receiving their diplomas from the Teacher Training Course this year.

We covet your prayers that in the future of this school we may be guided aright and that God may still use it to bring blessing into the hearts and lives of many.

SUDAN

Mrs. R. F. Shields, Editor

FIRST IMPRESSIONS OF NUERLAND

By Dr. and Mrs. T. F. Crabbe, Nasser.

We arrived at Nasser early one very muddy day at the beginning of the wet season. Mr. Paul Smith had waded the half-mile along the bank of the Sobat in his big rubber boots to greet us aboard the "Zafir". After breakfast, the rain ceased and we clambered over the freight barges onto the Mission's derelict—an old shell used for hauling dirt—to find seats on the crates and trunks. We floated down stream to the Adair residence where Mission boys helped to unload. Disembarking barefoot, we carried clean footgear to wear in the house and washed away our mud in five gallon kerosene tins on the front porch.

Extensive work being carried on by the members of the Mission did not prevent them from receiving us in a kind and gracious manner. The Adairs have been on furlough the last year. Mrs. Smith, Mary, Ellen, Misses Soule and Huffman joined us in a real American dinner.

The tropical sun shortly revealed the beauties of nature on the Mission compound. Trees were bright green. Vivid red and yellow flowers blossomed along the path. The atmosphere in one region was scented with orange blossoms. The immense leaves of the banana tree rustled gently in the wind. Birds of brilliant hue in reds, yellows, blues, and greens nested under the eaves or flew about chirping merrily.

Living in a thatch roofed house at Nasser is like camping out. The mosquito net under which one sleeps simulates a tent. Crickets, frogs, tree-toads and katydids join in the nocturnal melody. It takes one week to develop a permanent anaesthesia to the musty odor produced by bats. Lizards and toads are useful pets. They eat mosquitoes, sandflies, mites and ants. Bats, too, help in this respect, but the sensation of serving as their landing field is rather unpleasant. At midnight the yell of a hyena, the barking of dogs, the lowing of native cattle or the braying of a donkey may be heard. The sunrise is beautiful. So is the sunset. When it rains it pours and sometimes the roof leaks but rainbows frequently span the sky. Mountains of Ethiopia on clear days may be seen above the bend of the river. Immense islands of grass and water lilies float down the Sobat after a rise in the river level. To the uninitiated the maddening monotony of the native tom-tom rhythm and the strumming of the banjo-like instrument strung in a minor key may produce insomnia. It is thrilling to ride in a dugout canoe on a river infested with crocodiles.

The city-bred individual soon singles out his natural enemies. We killed two poisonous snakes, about a dozen scorpions and several thousand ants. The army ant is a vicious biter, the white ant eats books and wooden furniture, other kinds help the rats eat the food. A plague of locusts which wiped out the native wheat crop will produce famine. Millions of whirring wings in brown clouds darkened the horizon for several hours before they blanketed the ground and swarmed over and into the houses.

Physically the Nuers seem a superior race. The weak and tender succumb to sickness, hardship or privation. The men are tall and muscular. Our clinic assistant measures six feet seven and a half inches. Men excel in running and jumping. Each carries a spear and club. Tribal markings consist of six deep parallel gashes extending in a semicircle over forehead and temples and the removal of the six lower front teeth. Women wear a spike protruding from the upper lip. There is no soap, so the most

Specimens of the tall Nuers in "the land of the rustling of wings. . . . A people tall and smooth. . . . . whose land the rivers divide". Isa. 18:1,2.

Cut furnished from Mrs. George Moore Memorial Fund.

suitable clothing is no clothing at all. Rings, bracelets and beads of bright colors produce artistic decorative effects and ashes and mud of various kinds smeared on the body complete the makeup.

Men are given the name of bulls and the women are named after cows. A woman having children is called after her first child. Thus the mother of Ellen is called "Man Ellen" and the doctor (Kiim) "Kernyang", which interpreted means "The crocodile colored bull with a bell on its neck."

The men plant, hunt and fish. The women raise the children and supervise the household affairs. This latter includes carrying heavy loads of wood and water on top of their heads. They carry the babies in covered baskets in the same way. Preparing the food is an all day job. The durra is first pounded then sifted and cooked. A mortar is molded in the earthen floor and the sun bakes it to the consistency of concrete. The pestle is a long heavy smoothed wooden sapling. The earth shakes as the grain is pulverized. The women cannot strike for an eight hour day or take up a career. Neither do they diet to reduce their weight.

An impressive and gratifying sight is the church and Sabbath School service. Nuers sometimes trek miles to see the building dedicated solely to the worship of God. Native Christians preach the Word, conduct the service, and lead in prayer. The school boys are able to sing from the Gospel Song books mimeographed in Nuer. The Gospel is also preached in the school, clinic, and outlying villages. Our Christian foreman carries the message in his tongue to the Arab merchants. One Nuer Christian has organized a church in a distant village.

Satan is powerful at Nasser. Medicine men and witch doctors and native midwives have come and carried on mischievous practices. Some of the professing Christians hang onto the old superstitions and continue in ways of the old life. In spite of these things, the Mission stands as a lighthouse in this dark Sudan and the Lord Jesus is lifted up before folks that He may draw them to Him. They feel the touch of His love and one by one are learning His power unto salvation.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

A GOSPEL TREK IN ETHIOPIA

Seeking some of the "Other Sheep" beyond Sayo.

By Rev. Bruce B. Buchanan, Sayo, Ethiopia

There are treks and treks. Most treks in this primitive land are journeys between towns or cities. Some of our Mission circle love a trek about as much as they love smallpox or at least measles. For these unfortunate folk a trek is a necessary evil in order to arrive at a given destination. Now a Gospel trek is different, far different. It has its destination—the reaching of hearts, the telling of the Gospel story, the winning of friends for Christ. A Gospel trek is not unlike an ordinary trek in at least one particular, it has plenty of difficulties and inconveniences. But give me a Gospel trek any day for it has much more zest and interest.

A FIFTY-ONE DAY TREK

Recently Obo Gidada and I returned from a fifty-one day Gospel trek. Truly we had a great time broadcasting the Gospel in a land where radios are not nearly as common as elephants or buffaloes. Instead of using the microphone, older methods were employed. Personal visits, group meetings, large public gatherings, simple medical treatment, selling Gospels: all these helped to get the message home. Our coming was such an innovation that doubtless many people came for only the "bread and fish"—the music and medicines. But we know that quite a number were responsive hearers.

With a good-sized school and a very popular clinic on our compound, it is easy to imagine that we are reaching many people. In a sense this is true. But one loses this idea about the time he swings around a circuit of towns and villages in this province. Comparatively, only a handful come to our mission hill. So it is well to get out to the people. Waiting for all to come here is futile, for that will never be.

These distant places pull on the heartstrings. For these people out away from our station are even more needy than the ones close by and they are every bit as friendly. They seemed to appreciate what little we could do for them.

There is a real joy in taking the Gospel to those who never heard it a single time. I realize that our Ethiopean friends will have to shoulder the responsibility of evangelizing their land. But about the best way we can help is not only in training workers but going out ourselves whenever possible. To say to them: "Go" is one thing. To set the example is quite another thing. A trek like this also affords opportunity to train workers in these lines. This trek was not a sort of a glorified picnic. There was a superabundance of flies, heat, dust, and ants. But despite all this it was a joyous expedition. At times you could have heard our boys singing for a quarter of a mile. What they lacked in harmony they made up in volume.

A CURIOUS CARAVAN

You would have smiled to have seen our caravan creeping along. Two, riding mules, headed the procession. Then came the pack animals, a mule and three donkeys. The boys were rather loaded down. One carried the portable phonograph, which by the way was a great help in gathering a crowd. Another lad carried tent poles. too long to put on the animals. A third carried the rifle. There proved to be an entire lack of hunting and we encountered no sneak thieves. However, the rifle may have had a wholesome influence on certain parties, although it was not used once. A fourth boy carried a water bottle, coffee pot and lantern. One donkey was loaded with two baskets in which were our cooking utensils

and canned goods. Judging from the sound, this particular beast had a rattling good time of it.

The distance covered was only about 200 miles but some of those miles seemed very long. There was variety: hills, mountains, valleys, steeps, slopes, rocks, stones, forests, streams. Almost the whole way there was a constant shower of dust. Likely you have not heard of a Gospel team starting out with mules and donkeys. But how else are the tents, camp furniture, kitchen supplies, clothing, etc., to be carried in this part of the country where a train is never seen and the nearest automobile is perhaps at Addis Ababa, 350 miles away?

"EVERY MAN IN HIS OWN TONGUE"

Come along and discover some of the things that happened. Perhaps the outstanding event of the trip was the baptismal day, "Tinqata", in the district called Qeilim. It was a gala day at the Ethiopian Church. Some 450 or 500 people were gathered. From the Church they marched to the river. That day about 88 adults and children were baptized. Communion was also observed. But very few really understood the significance of these rites as only the Geeze language was spoken. However, when our friend Gidada began to speak it was a very attentive and appreciative audience that listened. They were hearing the Gospel in Galla, their own tongue. It was a privilege to be present that day and to witness for Him. That Gidada's words bore fruit we are certain for, a few days later, on another church holiday we passed by the same Church. The people urged us to stop and what do you think was taking place? They were translating the Geeze Scriptures into Galla—so that all could understand. From what Fiterarri Ossana told us, that Church intends to have its Geeze service translated into Galla from now on.

A GOOD WITNESS

Another distinct opportunity was the opportunity to teach a good many Mohammedans the Gospel in the province of Beggie. This province borders on Wallaga, which is our local province. At Beggie Sheikh Hojellie is the Governor. Although the majority of the people are either nominal Christians or pagans, there are many Mohammedans. It is a populous center and is greatly in need of the Savior. The Governor himself did not attend our services but two or three of his chiefs came. At Beggie is an old gentleman by the name of Aba (father of) Qajeilla. This man had formerly been to our clinic for treatment and while at our place he had learned of Christ. In fact he was an eager enquirer. This

MARKET DAY IN ETHIOPIA
Gospels, Alphabet cards and medicine were sold to the assembled throngs.

brother made our visit pleasant. Although he lived three or four miles from our camp, he came almost every day and also brought others to the services. He could not do enough for us in the way of bringing food. We were very pleased on visiting at his home to find that he was conducting an informal Gospel service every Sabbath morning for his household and neighbors. He has a small house for this purpose which he calls his "house of worship". Isn't it worthwhile to encourage such disciples, to do follow-up work of this sort? May the Lord give us many more men like him.

It was an interesting experiment to see what could be done at large public gatherings. We held forth at four markets: Gedami, Beggie, Qaqei, and Wednesday Market. These crowds were noisy but still we managed to get them quieted down so that they listened rather well. A fair number of Gospels and alphabet cards, as well as medicines were sold at these markets.

6,100 people attended our 104 services. These were held in 14 different places, most of them at a distance of fifty miles and more from Sayo. 165 Gospels were sold and 62 alphabet cards. Medicines were dispensed to about 300 people in 55 treatments. In every place we tried to advertise our mission's work, medical and educational. Already a few patients have come to the clinic and some boys to our schools as a result of this publicity. Our daily average of attendance was 154. 100 free tracts were distributed.

STANDING BEFORE RULERS

One of the most pleasant features of the journey was the contact with officials and priests. The Governor of Sadi Province attended a service and bought considerable medicine. We were entertained by three Fiterarris, two Canyazmaches, two Grazmaches, several smaller officials and some big land-holders. We taught in the homes of two former wives of Dejazmach Jotie, the former chief Galla ruler of all this section. Of the fourteen camps where we taught all but three were on the premises of officials—either rulers or customs men. This gave us considerable prestige with the mass of the people. Since the "big men" showed friendliness, it was not long till the others followed. These chiefs sent us all kinds of gifts of food and honey-water, a beverage similar to sweet cider. As I recall, we were given seven sheep and had to decline the offer of an eighth. We ate so much mutton that I, for one, felt almost "sheepish". Although one dislikes to accept so many gifts, it is almost obligatory. Our boys fared exceedingly well. Their expenses for food were quite low because of all these gifts of grain, meat and native sauce. The priests also were for the most part cordial. They frequently bought Gospels and seemed very pleased to receive the tracts. In one place the priests begged us for Song Books. We hope to be able to send them some copies as soon as they are printed.

(To be concluded)

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE OLD YEAR AND THE NEW

Into the Silent Places
The Old Year goes tonight,
Bearing old pain, old sadness,
Old care and old delight,
Mistakes and fears and failures,
The things that could not last—
But nought that e'er was truly ours
Goes with him to the Past.

Out of the Silent Places
The Young Year comes tonight,
Bringing new pain, new sadness,
New care and new delight.
Go forth to meet him bravely,
The New Year all untried,
The things the Old Year left with us—
Faith, Hope, and Love—abide.

—Annie Johnson Flint,
in The Sunday School Times.

* * *

THE GLAD NEW YEAR

Sitting in church on a recent Sabbath morning we were reading responsively in the service and we came to these words: "Thou hast put gladness in my heart." At this point my mind paused for a moment. "David, did you ever pass through a period of depression?" I was asking. And David enumerated his troubles for me and answered in the words of the previous Psalm: "Many there be which say of my soul There is no help for him in God." "There be many that say, Who will show us any good?" But "Thou hast put gladness in my heart."

Then I thought of Nehemiah and I asked, "Nehemiah amid all your trials do you have any joy?" And he flashed back "The joy of the Lord is your strength." And Paul—we had had "Paul in Rome and Beyond" for our Sabbath School lesson that morning. Poor old Paul! Standing alone at his trial, incarcerated now in a deep, dark, foul dungeon, chilled for want of his cloak, bereft of his books and forsaken by most of his friends, "Do you Paul have gladness in your heart?" And Paul replies " 'I joy and rejoice' in the victories of my spiritual children", and "I have learned in whatsoever state I am therewith to be content". Master what is your word to us and He says: "Be of good cheer, I have overcome the world".

Since that day I have been wondering why all of us who have the Christian's hope cannot have the Christian's gladness. Why can we not echo the words of these of old? Why should we not be able to rise above the "things" that weight us down and like the skylark in loftier air sing songs of praise?

There is such gladness for God's children if we allow our Master to possess our lives. On the threshold of 1932 we wish for each of our readers a Glad New Year.

EFFICIENCY

Earnest in Purpose
Faithful in Service
Fervent in Spirit
Interested in Others
Constant in Attendance
Importunate in Prayer
Eager for Knowledge
Noble in Aims
Courageous in Undertakings
Yielding to Guidance.

STANDARD OF EFFICIENCY

By Miss R. Elizabeth Milligan.

POINT III

Point Three of the Standard of Efficiency deals with the subject of *prayer*. There can be nothing more vital in the development of the spiritual life of the individual or of the missionary society than *prayer*. It is therefore meet that this point should have a place in the Standard of Efficiency.

Section (a)—One or More Prayer Groups.

It is necessary to consider the *time* and the *place* in discussing this point.

I worshipped one winter in a congregation where a group of women met around a table in a room of the church every Sababth evening before the preaching service and there, for fifteen or twenty minutes, each one in turn offered prayer. The prayer for that day as given in the Prayer Cycle was used; special requests were presented; the pastor was prayed for; congregational needs were remembered and denominational and world-wide needs were not forgotten.

In another congregation where I spent a few weeks one summer, at the close of the Wednesday evening prayer meetings the pastor announced a special prayer meeting to pray for those who were in the Prayer Cycle for that day. Always a goodly number remained for this special season of prayer. Special items of interest or information about those whose names were in the Cycle were given; and then followed fifteen minutes of earnest, united, definite prayer for these workers and their work.

"They wondered 'How' their simple words had power.
At home, the Christians, two or three, had met to pray an hour."

If Sabbath evening is not convenient, meet Wednesday evening; or meet a half-hour each month before the regular missionary society meeting. The important thing is that there should be such a group. "He fades out

of the lives of those who do not pray." It is perfectly true; and the one thing necessary for us is that He should *not* fade out of our lives.

Section (b)—Prayer Cycles Used in Prayer Groups and Monthly Missionary Society Meetings.

If the Prayer Group meets weekly, it is well to use the topic for the day in the Prayer Cycle. By this method, every missionary listed in the Prayer Cycle will be prayed for, in that group, from one to three times during the year. Take your calendar and work it out!

There are several methods of using the Prayer Cycle in the monthly missionary society meetings:—

(1)—Separate the Prayer Cycle into as many groups as there are meetings of the society and use one group at each meeting.

(2)—Separate according to topics; e.g.—Medical; Evangelistic; educational; general, etc.

(3)—Separate according to geographical divisions; e.g.—Egypt, India; Sudan; Ethiopia, Our Country, etc.

Have the groups printed in your yearly program, and do not neglect this as a part of your devotional service at any meeting. Use the maps in the Prayer Cycle and link up the missionaries with their stations and work.

Section (c)—A Prayer Cycle Provided for Each Member of the Society and its Daily Use Encouraged.

Why "provide"? So that every member will be sure to have a Prayer Cycle for herself. Almost every one will pay for her own, but if not, it is well to have a special fund for that purpose.

The greatest thing one can do for God and for man is to pray. But "Why use the Prayer Cycle?" do you ask?

(1)—It makes prayer *definite*. We learn the names of the workers, their locations, and the character of their work.

(2)—It establishes a *unity* of prayer throughout the Church. If we can claim Christ's promise, "If two of you shall agree on earth. . . . it shall be done for them of my Father who is in heaven," how much more should we be able to claim the promise if the whole church were *united daily* in definite prayer?

(3)—It establishes a golden link between those at home and the workers on the field with the Throne of God.

Its *daily* use encouraged.

"Their day? Our day to pray for them
And thus their work to share,
That we and they may live each day,
With strength renewed by prayer."

Keep a Prayer Cycle with the Bible you use in your daily private devotions. Hang one above your work table, open at "the day", where you can see it while about your work. Keep one in your mending basket where you can steal a glance at it now and then and offer a little prayer.

There are various other ways in which its *daily* use, even by a busy housekeeper, can be established.

And last, but very important, use it *daily* at the family altar. The children thus become familiar with the work of the church and come to know the names of its workers.

* * *

FROM EVERETT, WASHINGTON

Mrs. Piatt Strieby of Puget Sound Presbyterial, who was a member of the local committee of the 1931 Convention at Everett, is Efficiency Secretary of her presbyterial. This is her plan: "I write to each society soon after our presbyterial meeting in May and urge them all to use the Standard of Efficiency (I see that each society has a copy). Then at the close of the church year I send my cards to be filled in with their per cent. When these are returned to me I make out my report and send it to the Recording Secretary to put in her final report."

* * *

CALL TO PRAYER

People of all lands are passing through times of unusual testing. Unemployment, hardship, deprivation, sorrow and hunger are all around us. As we approach the Day of Prayer to be observed on February 12, 1932, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America, and the World Day of Prayer Committee issue an urgent call to intercession to the Mission Boards, and through them to their constituencies, asking that as we approach the World Day of Prayer we may think and plan and pray for united, purposeful intercession in behalf of the world, that this may be a season when we shall put ourselves so closely in tune with God, that we may know not only His will for us, but how we may best help His children everywhere.

Very sincerely yours,
Mrs. Orrin R. Judd, for the Council,
Mrs. Howard Wayne Smith, for the Federation.
Mrs. S. S. Hough, for the World Day of Prayer Committee.

* * *

"HOLD FAST IN PRAYER"

With this as her theme Miss Helen Tupper, (now Mrs. H. A. Yusufji) of Lucknow, India, has prepared a beautiful program for the next observance of the World Day of Prayer, February 12, 1932.

A "Call to Prayer" goes out to all lands with the message prepared by Sra. Elisa de Pascoe, of Mexico.

The Federation of Woman's Boards of Foreign Missions of North America, National Council of Federated Church Women and Council of Women for Home Missions are the three interdenominational organizations which promote the World Day of Prayer.

All supplies for the World Day of Prayer may be ordered from the Secretary of Literature.

PROGRAM FOR 1932-1933

The programs for the Women's and Young Women's Societies will be ready for distribution the latter part of February. These new programs will be different in form and general appearance, very attractive and of convenient size.

The price will be the same as heretofore:

1	5 cents.	50	$2.00
25	$1.00	100	$4.00

Send all orders to

THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO.

* * *

NEW BOOK ON ETHIOPIA

The Board of Foreign Missions is publishing a book on Ethiopia, written by Dr. Stuart Bergsma. At the request of the Board and by the approval of the Women's Board this book on Ethiopia will be used in our programs for the coming autumn.

We are sure that the whole church will welcome an authoritative book on this developing country in which we have so many interests.

* * *

DELEGATE HONOR ROLL

Spokane, Philadelphia, Chartiers, Cleveland.

* * *

QUESTIONNAIRE

1. Where did a mother sell her earrings to pay her daughters' expenses in school?
2. Daily Vacation Bible Schools doubled in number—Where?
3. A playground 30 by 35 feet for 235 girls—Where?
4. What missionaries arrived at their destination in their bare feet?
5. What was the first noticeable result of Gidada's preaching in one place?
6. What is "Point III" in the Standard of Efficiency?
7. Where did women sing in four languages at one time?
8. What was in the "Treasure Chest"?
9. Which one of our Southern mission workers has published a book?
10. A foreign missionary pageant, addresses by two returned foreign missionaries in a home mission field and a Thank Offering of $156.00—Where?

* * *

COMING EVENTS

December 30 to January 3, 1932—Student Volunteer Convention, Buffalo, N. Y.

January 2 to 6—Council of Women for Home Missions and Home Missions Council, Annual Meetings, Toronto, Canada.

January 9 to 11—Federation Women's Boards of Foreign Missions, Bronxville, N. Y.

January 12 to 15—Foreign Missions Conference, Atlantic City, N. J.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

A NEW YEAR'S THOUGHT

THE INDISPENSABLE ONE

"I am weak, dear Lord, I can not stand one moment without thee;
But, oh, the tenderness of thy enfolding,
And, oh, the faithfulness of thy upholding,
And of the strength of thy right hand—that strength is enough for me.

"I am so needy, Lord, and yet I know all fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so thy Grace is enough for me.

"It is so sweet to trust thy word alone; I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—thy word is enough for me.

"There were strange soul-depths, restless, vast and broad, unfathomed as the sea—
As infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God, thou art enough, enough for me."

—George MacDonald.

THE NINETEEN HUNDRED AND THIRTY-ONE THANK OFFERING

With the going out of the Old year our 1931 Thank Offering closed. God gave us another opportunity of expressing our gratitude to Him by our gifts. The year has passed and as we review the days of the year we may think of the burdens, the discouragements and the sorrows. Many of our members have had financial losses and much anxiety, but amidst all these conditions, as we look back, we find our blessings many times outweighing the things that have distressed.

The Thank Offering of this year has had much of prayer and planning. No doubt there has gone into this expression of our love much of sacrificial giving. When we are called to pass through the difficult and trying experiences we are brought to think more of His abounding goodness to His children. His promises never fail. He gives food to the hungry, clothes for the needy, shelter for the homeless.

As we review the year, all will say: "He has been mindful of our every need." Have we realized that all these blessings came from our heavenly Father? Varied have been the experiences of each of us, but His love and goodness have been manifested to all. His presence was felt in the sunshine and in the shadow, in the easy places as well as in the hard ones, in health and in sickness, in joy and in sorrow.

As we review the year, it is with praise and thanksgiving for His daily care and provision. With the glad notes of praise ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service through the Thank Offering. As we enter may we rest upon Him for wisdom and strength. We do not work alone, but with Him day by day. Miss Havergal has beautifully expressed the prayer for the New Year in the following lines:

"Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year with thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Or witness for thy love;
Another year of training
For holier works above.

Another year is dawning;
Dear Master, let it be,
On earth or else in heaven,
Another year for thee!"

May we experience each day of 1932 blessings that will call forth our gratitude to the Giver of all gifts, and may we express our gratitude to Him by our Thank Offerings.

THE NINTEEN HUNDRED AND THIRTY-TWO THANK OFFERING

New Year's Day we begin our 1932 Thank Offering year. May we each begin the year by making a list of at least one blessing for each day of the year, and when the year closes our list will contain at least three hundred and sixty-six blessings. Far better than the long list will be the habit of finding His wonderful protection, care and provision in our every day living. The best way to express our gratitude by daily gifts is to use the little blessing boxes—the blue ones for the women and young women and the pink ones for the dear children. If any member does not have a box, please tell the Thank Offering Secretary of your society and she will give you one. If you have one and have forgotten to use it, you will ap-

preciate this story of "The Lost Thank Offering Boxes":

How dear to my heart are those thank offering boxes,
Those thank offering boxes they gave us last Fall,
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those thank offering boxes,
Those thank offering boxes they gave us last Fall?

They asked for our dollars, our dimes, and our nickles,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er-flowing
Those thank offering boxes—Oh! long, long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all.
But what shall we do and oh! where can we find them,
Those thank offering boxes they gave us last Fall?

At last we have found them, those thank offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbons and feathers,
Yes! hidden in corners as dark as the night.

Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.
We wanted to fill them when last Fall we took them,
But laid them away and just simply forgot.

Every day is a day to make good resolutions,
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those thank offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember the heathen's loud call,
We'll not only pray, but those thank offering boxes
Shall be filled to o'er-flowing for the "Ingathering" next Fall.

—Adapted from poem in "The Indicator."

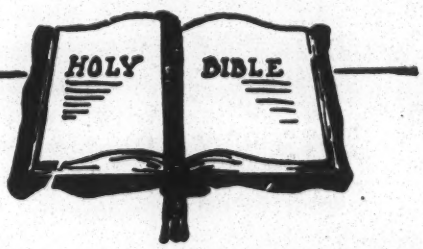
Keep your blessing box in a place where you can see it. This will be a constant reminder of seeing His kindness to you in your every day living and expressing your gratitude to Him.

Life Members

SENIOR LIFE MEMBERS
$25.00 each.
From November 2, to December 1, 1931

28. Mrs. Marshall Hannum, Columbus, Ohio. By Mrs. J. A. McClure and Mrs. J. O. Welch.
29. Mrs. V. W. Connell, Columbus, Ohio. By her children.
30. Margaret Cooke, Columbus, Ohio. By Charlotte Scofield, Neil Henderson and Elizabeth Adams.
31. Mrs. Marie Williams Vandegrift, Columbus, Ohio. By Glen Echo W. M. S.
32. Mrs. C. C. Dittmar, Columbus, Ohio. By Glen Echo W. M. S.
33. Mrs. Mary Bond Bell, Xenia, Ohio. By W. M. S., First Church.
34. Mrs. J. H. Stitt, Jamestown, Ohio. By W. M. S.
35. Etta Moore, Los Angeles, Calif. By her sister, Margaret E. Wade.
36. Margaret McCoy, New Wilmington, Pa. By a friend.
37. Katherine MacCuish, Boston, Mass.
38. Anna J. MacAuley, Boston, Mass.
39. Agnes MacKay, Boston, Mass.
40. Belle Russell, Cambridge, Mass. By Mrs. Annie C. Ross.
41. Martha Brown, Grove City, Pa.
42. Cora M. Chambers, Grove City, Pa.
43. Eva B. Anderson, Central Falls, R. I. By the Missionary Guild.

44. Mrs. Wm. M. Dickie, Central Falls, R. I. By Pastor's Aid and W. M. S.
45. Mrs. Annie Reynolds, Boston, Mass. By the MacLeod Class.
46. Mrs. Minnie Larde, Boston, Mass. By friends.
47. Mrs. Neil MacLennan, Boston, Mass. By friends.
48. Mrs. Marion MacLean, Boston, Mass. By friends.
49. Margaret B. Macdonald, Boston, Mass. By W. M. S.
50. Margaret MacLennan, Boston, Mass. By the MacLeod Class.
51. Sadie Matheson, Boston, Mass. By friends.
52. Mrs. Cutler Oliver, Boston, Mass. By friends.
53. Margaret Macdonald, Boston, Mass. By friends.
54. Mrs. G. S. Anderson, Santa Ana, Calif. By a friend.
55. Mrs. Helen Gordon Stewart, Vernon, Colo. In memory of her father, Rev. W. W. Gordon. By W. M. S., Riverside, Calif.
56. Harriet Thompson, Riverside, Calif. By her sister, Reba Thompson.
57. Marjorie Lindsay, Santa Ana, Calif. By her aunt, Mrs. Will J. Lindsay.
58. Mrs. Clara Woodburn, Los Angeles, Calif. By Mrs. Jennie McNary.
59. Mrs. Margaret Amman, Los Angeles, Calif. By a friend.
60. Mrs. Amelia Becker, Los Angeles, Calif. By Mr. Dean's Bible Class.
61. Mrs. K. F. Lundgren, Los Angeles, Calif. By Mr. Dean's Bible Class.
62. Mr. H. G. Dean, Los Angeles, Calif. By Mr. Dean's Bible Class.
63. Mrs. Charles Lee, Los Angeles, Calif. By Alice Woods.
64. Mrs. Alice Hays, Los Angeles, Calif. By Isabel Little.

Bible  Readings

471. 1 Cor. 6:10.
472. Lev. 10:9.
473. Eph. 5:18.
474. 1 Pet. 1:24,25.
475. Matt. 10:40,42.
476. Ezek. 12:10-18.
477. Jer. 32,33.
478. Heb. 12:14; Rev. 21:27.
479. Rev. 7:9-17.
480. Matt. 22:11-13.
481. Where is the significance of the wedding or marriage garment spoken of?
482. Where promised that "the son shall not bear the iniquity of the father?
483. Where is there definite declaration that the iniquity of the fathers shall descend on the children?
484. Which two of the kings of Judah are spoken of under the figure of young lions?
485. To what animal did Jacob, in blessing his sons, compare the tribe of Judah?
486. Where is Jesus spoken of under the same symbol?
487. How did the Chaldeans make their divinings?
488. Which prophet declares on what is the "watchman's" duty?
489. In which prophecy is there the rising to life of the dead bones spoken of and what is the significance?
490. Where asserted that "ye must be born again"?

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Conemaugh Presbyterial—2nd Indiana, Pa., Y. W. M. S.—11 members. President, Margaret Cummins.

Cleveland Presbyterial—Warren Nelle Smith Guild—27 members. President, Jean Work.

Cleveland Presbyterial — Elyria Emma Dean Anderson Circle. President, Constance McClure.

Do you have a new society in your presbyterial? Have you reported it to the Y. W. Department for publication? Does the secretary of Young Women in your presbyterial know about it? You may be missed from the annual report if you do not attend to this matter. Also, if your society merges with another, please let the proper officer have the facts. And if you have disbanded your organization, make definite announcement of it.

A SOCIETY WITH SOME IDEAS WORTH TRYING

This society is the Paden Guild, (named for Miss Marion Paden of Zagazig, Egypt and Avalon, Pittsburgh, Pa.) The reporter says that the members of the society are high school girls or just past that age. It is not a large society, fifteen in number, but active and dependable. The time of the meeting is at 3:30 p.m., the third Sabbath of every month. After the meeting, a very light lunch is served by one of the girls. This takes them up to the time of the Y. P. C. U. meeting at 6:30 p.m. which all attend.

Instead of a regular missionary year book, the society has a folder to announce each meeting. A copy came with the letter. The writer said that the design on the face of the folder was carved out of linoleum which could be done by any high school girl as an individual art problem. This design was laid on a block of the size desired and the covers painted at school. The colors used were tan in paper and sepia in paint. The cut-out shows a palm tree and pyramids, what you would expect to typify Egypt. On the inside of the folder are the aim of the society and the program, the latter being illustrated by a Perry picture of "Christ Healing the Sick". The aim reads thus: The aim of the Paden Guild is to honor and glorify Jesus Christ through Bible study, Mission study by means of our money, our prayers, and our service.

The Thank Offering is collected by the sponsor and Thank Offering secretary of the Guild. The girls voted to give a penny a day so the sponsor carries a Thank Offering box to church every Sabbath and collects the weekly Thank Offering of the girls. In this way the offering grows from week to week and is no hardship at the eleventh hour.

The Guild has an induction-into-office service; also, a special service for the reception of incoming members. For one of its social affairs, the society has instituted an annual initiation party for all members joining during the year. The last one

was in the form of a combination program and treasure hunt. The meeting began at the home of the president, stopping at the church and terminating at the home of the sponsor where the treasure was found and refreshments served.

One of the features being carried out at every other meeting is the inviting of one of the organizations of the church or class of the Bible school to be the guests of the society. Recent guests were the members of the Session and wives. This plan permits others to know what the Guild is doing and gives an added incentive to the members.

The girls always earn enough money to send two delegates to the New Wilmington Missionary Conference.

The correspondent speaks in very high terms of the help found in *The Womens Missionary Magazine* in the way of program material, the "How to Use" and the poster idea. Miss Dorothy Louis, 4319 Behrwald Ave., Cleveland, Ohio, is the president of the society.

YOUNG WOMEN'S SPECIAL FUND

The October report of the special was not very encouraging was it? The one rendered November first looks much more hopeful. The report including 1914 through 1931 except the years of 1915 and 1926—November being considered—is as follows: $421, ..., 571, 761, 720, 579, 795, 878, 1093, 939, 1088, 1040, ..., 918.50, 1108.50, 858.25, 794.60, 738.30. While the amount is a little smaller than last year, we hope it will pick up because of the new societies that came into the ranks a year ago. Then we are still hoping that every society, large and small may feel a real responsibility for this special work.

PROMPTNESS

This may seem like a very prosaic topic upon which to meditate a short time yet it is a vital one in life. Its opposite, delay, has cost the world many fortunes. Strategic positions have been lost by tardiness on the part of some one. Victory has been changed into defeat. Death has taken the place of life.

The lack of promptness sometimes mars a whole day, causing a jar at the beginning which overturns all the good resolves to have a perfect day. Dispositions have been soured. Friendship has lost some of its sweetness.

A recent article comments on the value of promptness. Not long ago in the state of California the Lay Commission on Educational Reforms interviewed a dozen or more different lines of big business as to the "attitude and behavior of recent high school graduates". Department stores, insurance companies, gas and electric corporations, automobile clubs, the State Civil Service Department and others gave their answers. One of the outstanding criticisms was that "he lacks habits of promptness; he does not recognize the importance of little things."

Why should such a sweeping charge be made of the youth? Whose fault is it? Is the rather general method of assignment for a two-week or a monthly period to be covered when the student sees fit to do so within the specified period in any way responsible? Does such a plan encourage naturally dilatory ones to put off until a more convenient season? Do parents have any blame in the matter? Does the hit-and-miss custom as to meals—every one picking up his own breakfast when he gets ready—or eating his evening meal when it does not interfere with the football game, orchestra practice, or general athletics have anything to do with upsetting schedules hence contributing to lack of promptness?

But the same lack of promptness is seen in the Sabbath School, children, young people and grown-ups coming complacently in ten or fifteen minutes after the stated time of the service. And not all these are of high

school age! The church service always has those who must be ushered in some minutes after the opening of the service,—and they are not usually high school students. Where is the difficulty?

Since the present body of high school students is not altogether to blame as *the* tardy ones, the present mode of education cannot be wholly to blame for the delinquencies of the youth, hence another reason must be found. While it may be true that present day methods and training may not be par excellent in forming character of a positive type,—while there may be such *broad* opportunity today that detail is being neglected and little things are not recognized as important, yet there must be another reason.

May one reason for this kind of dishonesty on the part of many be that "things honest" are not stressed as virtues as they possibly were when more attention was paid to the "Ten Commandments" than now?

Another reason for a lack of promptness may be the mad rush in which people are living. This may also account for the inability to recognize the importance of little things. There is too little quietness and how many ever take time to think,—really think! Can we be counted *in* just a little bit?

The habit of promptness and discernment are gained little by little. The old prophet said it was "precept upon precept, line upon line, line upon line, here a little and there a little." When our young people and our older people get back to the Book and its old, old teachings which are ever new there will be more regard for one's reputation as to honesty and practical discernment,—for the interests of others and for the really worthwhile things of life. Fineness of life does not happen! May none of us so live that any one should question —"Does that person justify the cost of her education?" Let us be honest in all things.

RALLIES

Instead of having one rally with representatives from each society as delegates, Cleveland Presbyterial Young Women had three distinct meetings, one in each of three sections of the Presbyterial. Of the twenty-four or five societies, only one failed to attend. This gave real opportunity to get first hand information to each society.

Before these rallies, the secretary of Young Women had written to each W. M. S. where there was no Y. W. group asking that if possible a group of girls be taken to the rally as guests of the senior society. One woman invited five girls to accompany her. She had them as dinner guests as well. The girls were quite enthusiastic after the rally and are looking forward to a society of their own! This may help some one who is wondering how to interest the girls in her church to reach a solution of the problem. Mrs. J. C. Smith, Warren, Ohio, is the officer in charge of Young Women's work in this presbyterial.

Miss Lillian Robertson, 31-75 29th St., Long Island City, N. Y., our General Convention Secretary, has sent in another type of rally. This was congregational as to its plan yet included as guests members from other sections of the metropolis. The 44th St. church, the one in which the Y. P. C. U. is interested in a special way, was the entertaining church. The Y. W. M. S. of which Miss Elizabeth McIntyre is president held an Oriental Tea. The church was appropriately decorated with articles from several oriental countries,—India, Egypt, China, Japan, Turkey, etc. Mrs. J. Campbell White, the pastor's wife, in Indian costume, showed the guests the Indian things and explained their uses. Mrs. White, having spent some years in India, was well qualified for her part. Mrs. Jesse Phillips-Robertson appeared in Palestinian attire and explained the other articles. Mrs. Robertson, also, was qualified to speak having made an extended tour abroad not long ago.

The guests were entertained during the afternoon by both vocal and instrumental music of the oriental type. They enjoyed Chinese tea and the famous rice cakes.

Those present felt that the efforts of the young women were quite worthwhile. Interest was centered in the church, common efforts were lifted out of the common place, the guests were instructively entertained, social contacts in the presbytery were promoted and the young women of the 44th St. church greatly encouraged to try again.

Another value noted was that it struck a new note in a section where the entire situation needs sadly such a demonstration.

The Young Women's Rally of Monongahela Presbyterial was held in the Homewood church on the evening of November 20 at 6:30. The first item of interest was a delicious dinner prepared by the women of the church. About one hundred and sixty-five sat down. During the dinner hour, Miss Long, the song leader, drew out the melodies of tone from the diners and gave beautiful solos herself. Later in the program of the evening which was held in the church auditorium she gave again of her talent.

The secretary of the Y. W. societies of the Presbyterial, Mrs. J. C. Duff, had appointed a committee of three on arrangements. These young women represented three sections of the presbyterial. Mrs. Beckett, 2860 Perrysville Ave., N. S., Pittsburgh, being chairman and Miss Jane Haymaker and Mrs. English her assistants.

The silver cup awarded at the Everett Convention to the winning member of the larger group of presbyterials came to Monongahela Presbyterial. The award is made for the largest percentage of increase in membership during the year, including the three divisions, Junior, Y. W. M. S. and Senior. That this increase was due to the growth in the Y. W. division was the source of much gratification to the Young Women. The cup was on display at the rally. The societies were urged to continue the effort which won for Monongahela distinction the past year and to work hard to bring the cup back from Columbus in 1932!

A challenge to societies to look well after the membership of the Young Women's societies was made. There are many who turn back and walk no more in the ways of the Master. Some of these drift out to the world to be lost in the masses. If the members are truly Christ's and filled with the Spirit, the society will be a united whole. Not only that, but the societies throughout the church—even those in the mission field in our own land and across the waters, will be one in purpose and aim because one Spirit motivates them all.

The speaker of the evening was Prof. Israel Latif of Forman College, North India, formerly of Gordon College in our own Mission. He is now taking post-graduate work in Princeton. He spoke from the native standpoint. The many languages in India form a barrier to its progress. The English language is often the medium of understandable communication, and this among the natives.

India has many problems, social, religious, political. The one so outstanding today is called political, but it is also religious. He declared that home rule for India was only possible in Jesus Christ. Each of the many religions desires its own brand of home rule which of course would not be pleasing to the other religionists. Without a central spiritual force there can be no peace and no unity of purpose and work. The Prince of Peace can bring peace and happiness.

Please be sure to report for publication if your presbyterial has a rally!

AN UNUSUAL PRAYER CYCLE

It was prepared by the Wevapa Missionary Society of West Alexander, Pa., for a presbyterial contest. The Cycle is the regular Prayer Cycle with many additional pages. These are pasted at the foot of most of the pages and turned up over them. There are two or three extras for some of the pages. Current items of interest regarding a station, a missionary or news relative to the people to whom the workers are ministering are numerous. Pictures of missionaries, board members, the native people, native scenes, outstanding figures among the converts or other worthwhile characters and other pictures of note or special interest are found.

A chart at the beginning of the book gives the key to the Cycle:

A gold star means that the person has died.

Red ink indicates a long period of service.

Purple ink means that these people are supported financially by this presbyterial or a congregation within its borders.

Green ink, the ones for whom the societies are definitely praying.

Black means general news.

The numbers on the Cycle pages are those on the added pages correspond; as, on page 8, "Rev. and Mrs. Paul J. Smith" are numbered "3". On the added page, this information follows number "3":—"In service over twenty years. Two daughters sailing in June for the U. S. A. to enter college."

The Cycle has quite a formidable appearance with its thirty some extra pages. Those who have shared in securing the information which is tabulated, know more definitely about our mission work. Naturally what they know about they are more likely to pray for. While such a book might be more or less unwieldly for every day individual use, it can be of real service to a society in keeping certain people and objects in mind. It also serves as a compendium for information.

But a meager idea of this unusual book is here given. It may serve however to arouse your interest to know more about it. Miss Mary Chambers, West Alexander, Pa. is president of the society.

Methods

The W. M. S. of the 2nd church of Wilkinsburg, Pa., in its attractive, new year book, has printed its aim, a four-part arrangement, which if accomplished should make for a strong society. It reads thus: "To have each member strive to be present at every meeting; To increase the membership; To enlarge our gifts; To pray unceasingly for the good of our society."

The membership is divided into five groups of eleven or twelve each. Each group takes its turn as program committee, each serving on two programs. Each group is hostess twice a year, also. In this way every member should have a feeling of real responsibility for at least four meetings, doing her share towards a successful meeting.

Since the society really has five chairmen at the head of the program, the name of the chairman of Group 1. is given for reference: Mrs. Bella Grant, 912 So. Trenton Ave., Wilkinsburg, Pa.

The program for the W. M. S., Division Number Two, of the Second Church, Washington, Pa., is in a single folder form. Three of the meetings scheduled are to be of the union type. W. M. S., Division Number One and the Anna Y. Thompson Circle, a Y. W. M. S., are to share in these meetings, each society taking its turn as hostess. One of these meetings is to be a luncheon which sounds

interesting especially if your appetite be keen!

At the December meeting, after the regular program, a song-fest is to be held in the shape of Christmas Carols. This society is fortunate in having a real soloist and music director as a member. She will lead the singers in good form.

Mrs. Alexander H. Wright, McElree Rd., Washington, Pa., is chairman of the program committee.

A cleverly designed cover calls attention to the year book of the Ann Judson Y. W. M. S. of the Woodland Avenue church in Philadelphia. The colors are blue and white. A border of blue adorns the edges of the cover, a line of black on the in-edge of the border making for effect. An ocean liner, full-steam-ahead completes the design. One of the members who has an artistic bent made every cover. A blue ribbon tie holds the pages in place.

Each member of the society is designated as a news gatherer. The individual is kept in mind in the matter of prayer, too, sentence prayers on the subject for the day being expected. In parenthesis under this suggestion is a request, "Use the Prayer Cycle". The leader of devotions is also expected to have prayer in her part of the program.

An unusual committee is worked by eight individuals. Each one is named a music director, serving in turn as leader. The music in this society should be well executed.

Miss Hilda Ellis, 2133 S. Simpson St., Philadelphia is the president of the society.

The Hazel Bennett Circle of the Mt. Lebanon church has sent in its new year book. It is quite demure in its tan and sepia cover but its pages with blue lettering on a white background give a more positive impression.

This society also makes special note of prayer in its monthly meetings, the officer having special oversight of the "Period for definite prayer" having a place on every regular program. There seems to be a tendency in some societies to keep the contribution box out of sight. This society makes bold to print on the monthly program the word, "Offering", this coming close to the devotional period. A right good place to put it is it not?

There are two honorary members, missionaries. One is in India, Miss Hazel Bennett; the other in Korea, Miss Mary Dodson.

Mrs. Ralph Bald, 386 Hazel Dr., South Hills Branch, Pittsburgh, Pa. is the chairman of the program committee.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Foreign Secretary of the Women's Board prays that every reader of the Magazine at home and abroad may have the happiest and most blessed year of her life because most filled with service for the Master Whom she loves and adores. The work of 1931 is ended but its results will go on through time and eternity. Many who began the year that has just closed with us in health and strength have been called from service to reward. There is One only Who can tell how many will be called to their heavenly home before the New Year of 1932 has closed. Let us all be up and doing whatsoever our hands find to do with our might day by day, for we know not when the Master cometh.

INDIA

Typewritten copies of the Minutes of the Annual Meeting of the India Missionary Association and also letters from Dr. Chambers and Miss

Olive Laing, the correspondent to the Women's Board, have been received and read with great interest. No action will be taken on the Minutes until the printed copies reach us. Our method is to put the Estimates for all our fields on the blackboard and a printed copy of the minutes of each field in the hands of every member of the Board. The Foreign Secretary or the Treasurer then calls attention to the various items in the Estimates, giving the page in the Minutes where further explanation may be found. In this way every member of the Board has as much information about every item in the Estimates as the Foreign Secretary has and is ready to vote intelligently on all the questions involved.

All reports agree that the Annual Meeting was most interesting and helpful and spiritual. Miss Frances Brown and Miss Mary Martin were unable to attend the full meeting of the Association, the first named on account of illness. Miss Martin has not fully recovered from the shock of the news of the "going home" of her beloved sister Josephine. Miss Flora Jameson was obliged to miss part of the sessions because of trouble that had arisen in her school between a Hindu and a Mohammedan girl. It was hoped that nothing serious would result. It does not take much to start trouble in a school enrolling the followers of two such different religions.

H. C. Chambers, D. D. was elected General Secretary of the Mission while Mr. W. H. Merriam was re-elected as Treasurer.

Ballots were taken on the return of three missionaries who are expecting to come home on furlough this Spring. The Locating Committee also sends us reports on the language study and the work of each new missionary during her first term. It also votes as a committee on the advisability of her return after furlough and makes a recommendation as to the particular line of study she should take up on furlough in order to fit herself for future service. After these reports and ballots have been carefully and prayerfully considered by the Board, letters are written to the Secretary of the Mission and to each missionary informing them of the vote of the Mission on their return after furlough. All this is written to show you how careful and particular the Mission is that its missionaries shall fit in harmoniously with other members of the Mission, be able to acquire the language and be physically fit for the arduous responsibilities of a foreign missionary in that particular country.

The Minutes report that the nurses' bungalow in connection with the new Memorial Hospital in Sialkot is nearing completion and that the well has been drilled to a depth of 183 feet and gives promise of abundant water. As you know, the plot of land has been paid for and in addition $45,000.00 has been sent for the new building. We are glad for the notation in the Minutes that in October there was still a balance of that amount in hand. The closing of the Banks might delay remittances for this building, but we are hoping for the best.

At Bhera, India, the missionaries had a dispensary and a small hospital and a ladies' bungalow for a great many years. When we visited the field in 1911, however, we considered it one of the most discouraging districts we saw. As far as is known up to date only one convert to Christianity has been reported for that station and he recanted and returned to be a Moslem. For good and sufficient reasons the Mission voted to discontinue the Bhera dispensary, but no financial consideration caused this step.

We are in correspondence with several applicants and hope presently to have some new recruits to send out.

EGYPT

The Mission in Egypt has a news letter from each district which it publishes and sends to all the mission-

aries at home and on the field. Beginning with the American University in Cairo and the Girls' College and the P. M. I., clear down the entire list, interesting details are given of the progress of the work, its encouragements and discouragements, the number enrolled in all the Schools, the number of confessions of faith made, the number graduating, the number passing government or other examinations, etc. Dr. H. E. Philips recently sent sufficient copies of this news letter that by careful planning it might be read not only by the Board but by every Egyptian missionary at home on furlough.

You will be pleased to learn that according to the latest report we have had from Cairo Miss Anna Y. Thompson had been able to take an automobile ride. While she was somewhat better she was still unable to do without medical attention and upon the advice of our own Dr. Henry she must remain in the hospital.

Several changes in the location of our missionaries were made necessary owing to furloughs and the return of some who had concluded their furloughs. We will be reporting these, possibly, in a subsequent letter to the Magazine.

SUDAN

The Minutes of the Annual Meeting of the Sudan Mission are printed in America. The Foreign Board attends to this matter and sends copies to the Women's Board. These were received about the middle of November, this year. They are very interesting but as the consideration of the Estimates must be deferred until after January 1st when the amount of the Thank Offering has been ascertained, no further report can be made at this time.

We were sorry to learn that diphtheria had broken out at the G. B. S. in Khartum North but were encouraged to read that the quarantine seemed to be checking the epidemic. We are so glad that Miss Turk is on the field not only to take care of those who are ill but also to teach Hygiene to those who are well. What are we going to do when Miss Turk comes on furlough in the Spring of 1932? Where will we find a consecrated nurse (an "R. N.") to take her place? There should be a Registered Nurse in every G. B. S. we have anywhere to teach Hygiene and to take charge when serious illness of any kind prevails among the pupils.

Miss McKnight writes that there are more doors open for teaching by Bible Women and missionaries than they are able to enter. They would like very much to have the Board own a property in Omdurman or Khartum as a Bible Women's residence and training school. Finances this year will not permit the erection of any new buildings anywhere. The Board will be profoundly grateful if it is able to grant the same Estimates to all the fields that they received during the year which closes April 1, 1932.

ETHIOPIA

The work in Addis Ababa is most encouraging. The George Memorial Hospital continues to turn away patients for lack of room. All are rejoicing over the arrival of Dr. J. Alvin Orr, Jr. to give much-needed assistance to Dr. Pollock, who was so overburdened that we were much in prayer for him.

The Girl's School in which the wife of the Emporer is so much interested in getting along very nicely. The Sabbath morning services in the hospital are well attended.

Rev. Bruce Buchanan writes concerning freight and travel allowances for our missionaries. The Mission as a whole considers that once in a term every missionary should have three months' leave of absence for two reasons: one, on account of the isolation from white people of any kind; and the other on account of the altitude which affects some people so much that they are obliged to leave the field permanently. You will remember

our deep regret over losing Dr. Bergsma on account of the effect the high altitude had on Mrs. Bergsma's health. It takes so long to get goods or mail to Sayo and Gorei that the missionaries are almost compelled to buy what they can in the district where they happen to live and there are a great many articles which those stores are unable to carry. Then, too, the rate of exchange is very high and this is a great disadvantage to the missionaries. It costs so much for freight from America or England or even Egypt that the Mission takes the position that the missionary is really unable to meet it from his ordinary salary. Therefore the Ethiopian Mission has taken action but no decision has yet been reached as far as known.

The health of the missionaries in all our fields is good unless otherwise mentioned.

We are glad to report that the interest in the work and workers in these faraway lands still continues. The Dorcas Circle of Rochester, N. Y. has sent a box to the George Memorial Hospital, Addis Ababa, containing the following articles:

39 Tonsil Sponges.

180 dozen Abdominal and dressing sponges.

14 dozen other dressings.

Value, including work, $100.00.

I wish you could imagine how glad the hospital workers will be when they see these sponges and dressings of all kinds.

The Missionary Society of Coraopolis, Pa. sent to their missionary, Miss May Holland, R. N., of Benha, Egypt:

50 girls' dresses at 50 cents each; 2 girls' dresses at $1.00 each; beads and bracelet; 14 small shirts, at 25 cents each; 1 box "hankies"; 1 toy auto; 6 cakes soap; 2 boxes writing paper; 120 rolled bandages and 40 head bandages.

This box was valued at $36.75. It will certainly mean much in the work.

The Y. W. M. S. of Mt. Washington, Pittsburgh, Pa. sent 100 work bags which they hoped might reach Miss Mary Jane McKnight in the Sudan in time for Christmas. These were all made by the busy fingers of the members of the Society already mentioned and will bring great rejoicing to the recipients.

The Rock Prairie Mission Circle of Janesville, Wisconsin, sent their box to the new Memorial Hospital in Sialkot, India. They have given us the following list of contents:

10 sheets, 54"x90", value $6.00.

10 pillowcases, 36"x42", value $2.00.

10 tray cloths, 24"x15", value 50 cents.

10 napkins, 24"x24", value 50 cents.

1 roll bandages, 2 in., no value.

How glad the nurses and doctors will be to receive these extra sheets, pillow cases, etc.! By the way, we hope all our missionary societies will be praying and thinking about the equipment that will be needed for this new Memorial Hospital in Sialkot. We expect it to be completed some time in 1932. Of course electric light and X-ray equipment and many other things will be needed there. Will you unite with the Board in praying that the Lord will send the money for these very essential articles in time for their installation in this much-needed institution?

The Women's Missionary Society of Lakewood, (Cleveland) Ohio, sent a Christmas box containing articles that would be useful to Miss Flora Jameson in her school work in Jhelum, India. The children will be delighted over these remembrances from their faraway friends in America.

The grateful thanks of every member of the Women's Board is extended to every member of these several societies for their generous thought of our missionaries who are so far from home and friends at the holiday season. By your gifts you have made it possible that the institutions where

they labor shall be reminded of the great gift the Heavenly Father sent to the world in the birth of the Babe of Bethlehem.

PRAY

Continue to pray for a fuller outpouring of the Holy Spirit upon every congregation in the Church at home and abroad; that saints may be edified and sinners converted; that the work of the missionaries of all the Boards may be richly blessed; that these messengers of the Lord may be continued in health and strength physically, mentally, and spiritually for the great responsibilities depending upon their faithful efforts.

Pray that the number of family altars and the number of tithe-payers in the Church may be multiplied so that the blessing may come which the Master has promised to all who honor Him with their substance, and that none may hear Him say: "Ye have robbed Me . . . . in tithes and offerings." Pray that the Father Whom giving does not impoverish and withholding does not enrich may so incline the hearts of His people that sufficient money shall be received so that Kingdom work shall neither be curtailed nor crippled. Pray that the Church may be able to so lengthen her cords and strengthen her stakes that the day may be hastened when no man need say to his brother: "Know the Lord, for all shall know Him from the least to the greatest."

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

THANKSGIVING AT FRENCHBURG

A balmy fall and continued Indian Summer made it seem almost impossible that November was hastening along. Thank offering services during the early part of the month opened fittingly the thanksgiving season. The Juniors, with the help of the Intermediate group, presented a very effective play in which a group of American children realized their privileges in a new way after being visited by representatives of lands where the Gospel of Christ is not known. A very good offering was presented, including Life Memberships for two delightful little girls, Jane and Edna McDowell.

The week following, the evening service was devoted to the Women's Thank Offering services, in which Mr. and Mrs. Ewing Bailey, workers in Frenchburg School, because detained at home from the foreign field, brought messages from the land and work in Egypt. Regretting as we do that missionaries are being detained, we nevertheless feel fortunate in securing for our own work these consecrated missionaries. The Women's offering amounted to one hundred twenty dollars, which with the Junior offering made a total of one hundred fifty-six dollars.

The evening before Thanksgiving Day a good congregation assembled for the Community Thanksgiving service. Rev. Lees, the Methodist minister preached the sermon.

We have much to be thankful for in the adequate provision which has been made for the carrying on of the work here, for the good health of workers and students, for the measure of success which has attended their labors. For the ever living, ever new, ever challenging Message, the ever redeeming Love of our Savior we are constantly thankful.

Albert S. Work.

HELP NEEDED

To our friends throughout the Church:

We have not written letters to you individually this winter, because of the lack of time and funds. Please consider this a personal note. We are in need of second-hand clothes or funds to be used for clothing. The school here is the only means of aid for many families since the county is unable to give help and the Red Cross is not giving it here this winter. We are not asking for all your donation, but, only to be remembered, and that what you consider as our portion might be sent to us.

We appreciate the ready response made to a former call.

Ray M. Davis.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

CAMDEN, ALABAMA

I am glad to report that we are having a very good school, fine weather and a record-breaking attendance. The enrollment is now 371, and there were just 335 in Chapel this morning. Money is still scarce, and I don't see how some of the students are going to pay their tuition. However, I am hoping that we shall be able to get enough to keep up our running expenses such as fuel, crayon, brooms, etc. Two little boys came with two hens this week and asked if I would take them for their tuition. Some have brought potatoes, and some eggs.

We have received one barrel, and a number of packages of clothing from various societies, and these have been acknowledged to the senders.

We had a very interesting sunrise prayer meeting Thanksgiving morning, and I am sure you would have enjoyed being present. We found so many things to be thankful for even under present conditions.

Should you know of any one with a second-hand printing press, who would like to donate it to us, let me know. We can use one to great advantage.

Christmas things are needed for our Juniors. If you can locate any for us, I would be very glad.

I am mailing you under separate cover a copy of my booklet, "Rhymes and Sketches from the Cabin Fireside", just published. You may be interested in reading it.

Yours very truly,

W. G. Wilson, Principal.

A turkey travelled all the way from Miller's Ferry to Wilkinsburg. It arrived in time for the Thanksgiving feast and was greatly appreciated. Thank you Mr. Simpson!

THYNE INSTITUTE
CHASE CITY, VA.

We have had a very busy month of sewing, piecing and joining quilts and getting them ready to quilt. We tacked two beautiful comforts, with wool filling for the Jackson Hotel, and a comfort for one of our teachers. We sold a quilt last week and have another engaged.

The girls make pretty pillow slips with pretty colored facing about three inches deep, and some use the hemstitching. We find ready sale for these slips. The girls also make beautiful handkerchiefs and some dresses.

In one class I have 29 girls so that I need every one of the new chairs. Our sewing machines are all in good order.

Did I tell you that Mrs. Boobyer sent a box of muslin, cretonnes and prints for our department? We surely appreciated this material and we are making good use of every piece.

Our Thank Offering was $80.00. We teachers had our breakfast out in the grove some distance from the school this morning and then we had a good dinner with Dr. Wilson's family here.

—Luella E. Tidball.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Special Work of the Juniors this year is the Children's Ward of the new Memorial Hospital at Sialkot, India. The child welfare center of the hospital is a step in the right direction of preventive medicine—a great need in India. Here the mothers come and not only receive care for themselves but are taught the most fundamental things about caring for their babies. Many mothers with their babies can be seen each morning as they come to learn how to have their babies weighed and to be taught how they should be bathed and cared for.

In all our children's wards are the babies who have no mothers to care for them, many of whom would not be the happy normal babies they are, had they been left to the care of the none-too-interested relatives. It is impossible for many of India's women to learn how to follow the instruction for the preparation of babies' bottles and so very few motherless babies survive.

We are looking forward to a more open and sunshiny place for our little ones in the new hospital which will not be surrounded on all sides by an Indian bazaar. (From Annual Report of Dr. Reed and Dr. Hunsberger).

The attention of Junior Leaders is called to Dr. Faith Reed's article in the November issue of *The Womens Missionary Magazine* (pages 226-227), entitled "Sialkot Memorial Hospital". Watch the Magazine for an account of the laying of the corner-stone of the hospital at which ceremony the Governor General of the Punjab was expected to officiate. New Junior Special Dime Cards have

INFANT DEPARTMENT, MEMORIAL HOSPITAL, SIALKOT.

been prepared and may be had from the Literature Department free for postage. It is hoped that *every* Junior Society will use these cards. Orders should be sent at once.

The following sketches were written for the Juniors by Miss Flora Hormel, R. N., of India. Miss Hormel is at present detained in this country but hopes to return to her medical work in India.

FOUR LITTLE JEWELS

Have you ever seen a little baby sparrow in its nest? If you have you will know that it looks to be all mouth. The first time that I saw Barkat he reminded me of a little sparrow, but he was a dear little fellow for all that. He was very thin and his face was all mouth and ears. Once upon a time when Barkat, who is almost nine years old, was a little fellow he had a sore knee. He received hospital treatment and after a long time his knee was cured. He is very lame and the doctor says she cannot operate yet to straighten the leg on account of the sore having been tuberculosis of the bone.

Barkat had a sister whose name was Mumtaz. Every one called her by her pet name Nikki (pronounced Nickie) which means little. This name suited her well for she was a very bright, happy little child. Her arm got severely burned one day at the elbow and it was many weeks before that little arm was healed. Because it received proper care Nikki can bend her elbow even though the scar is very deep.

Barkat and Nikki had a little baby brother whom they loved dearly. His name was Manhaver. A more darling baby could not have been found in America than Manhaver was. When he was just sixteen months old and toddling around, he became sick and was taken to the Sialkot Hospital. All the patient care of the American doctor and nurse could not make Manhaver well. For a long time little Nikki wanted her mother to go back to the hospital for Manhaver as she loved him dearly. Later she understood that he had gone to be with Jesus. Nikki knows about Jesus and can pray little prayers and tell Bible stories.

In contrast to these three dear little children who, when they needed it, received proper care by Christian people, is the story of another very sweet, lovable child, Sofia. Sick with a high fever, her mother took her to a Civil Hospital. She was given a little medicine. One night all alone with her mother in a very dark mud room without a light of any kind excepting that of a few matches which the mother lit from time to time to see the face of her dying child—she died.

Thank God for our Mission Hospitals in India and the bright lives of Barkat and Nikki and even of Manhaver, because through his death the mother by the help of Christian doctor and nurses was brought closer to Jesus.

Miss Marjorie Munn, Leader of the Brown Ave., Erie, Pa. Junior Society writes as follows: "Last week we had a Junior Magazine Party. Every child who wanted to take the magazine was invited and brought his fifteen cents to the party. Each had a missionary's name and address pinned on and in all the games was to represent that person. We used games from the little leaflet "Three and Thirty Missionary Games." Then we worked some puzzles from the "Something to Do" page and I had fixed up some others. At the end of the party I gave a prize to the one who could make the longest list of missionaries present at the party. Then we had simple refreshments. We all had a good time and I believe the Juniors learned much of missions.

"Some of the Junior Societies in Lake Presbyterial are making maps and placing on them the pictures of the missionaries taken from *The Womens Missionary Magazine* for July.

"We had a good conference of the Leaders at the Presbyterial (Oct. 8). I had written especially urging all the leaders to come or send a representative. All were there except one and we are hoping to have one or two new societies organized this year." Miss Munn is also Presbyterial Junior Secretary.

NEW SOCIETIES

Sharon, Pa.—Forty members in attendance. Mrs. B. E. Taylor is the Superintendent.

2nd Church, Indiana, Pa.—Mrs. Ward Eicher, Superintendent.

Bolivar, Pa.—Eighteen members. Mrs. Charles Antonia, Superintendent.

"Shower Barrel" magazines have been sent by the Juniors to all of the foreign missionary children under the age of fifteen years who will remain on the different fields during the year 1932. These magazines carry with them the love of the Juniors and many good wishes for the new year.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN CALENDAR

January—Moon of the falling flake.
February—Moon of the frozen lake.
March—Moon of the wind's loud voice.
April—Moon of the raindrop's choice.
May—Moon of the springing grass.
June—Moon of the sasafras.
July—Moon of the melon yield.
August—Moon of the clover field.
September—Moon of the reddened leaf.
October—Moon of the golden sheaf.
November—Moon of the bird's wild flight.
December—Moon of the long good night.

—Hazel Harper Harris.

WARM SPRINGS, OREGON

On the morning of December 1st, a group of relatives and friends and seven members of the Women's Board were at the Union Station in Pittsburgh, Pennsylvania, to bid Godspeed to our new missionary, the Rev. Arthur Petrie and his wife and family, as they started for their new home and field of labor among the Indians at Warm Springs.

Mr. Petrie has been studying at the Pittsburgh-Xenia Theological Seminary for the last two years. He received the degree of Bachelor of Theology last year, and this year he is studying for the degree of Master of Theology. He was very highly recommended by his seminary professors, who felt that he was thoroughly qualified for the work of our mission and were sure we would be happy in our choice.

Mr. Petrie is a native of England, and spent three years in Cape Town, South Africa, and three years in India under the British Government. He was indirectly engaged in missionary work during these years, but later with his bride, he went to Japan where they labored together in active missionary work for six years.

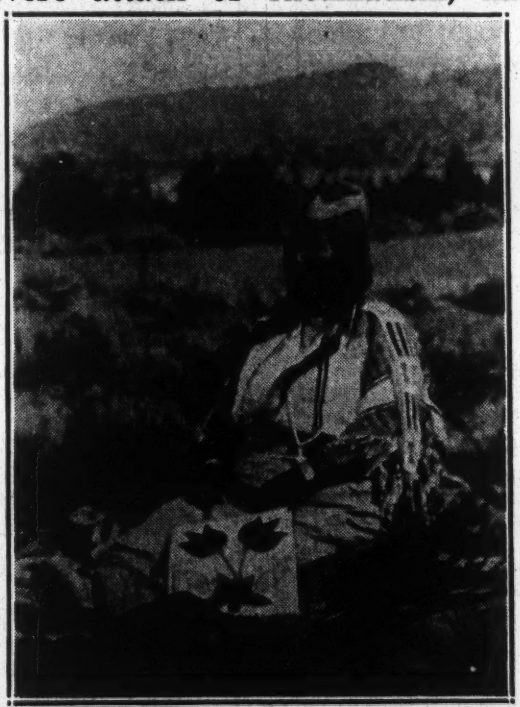
There are five children in the Petrie family, ranging in age from eleven to two and a half years. They are Arthur Jr., Eleanor, Margaret, David and Baby Muriel. The three oldest children were born in Japan.

As the family passed through the

gate to the train we noticed they were going on the express train called "The Rainbow". As we waved our farewells we thought how fitting it was to be going to their new work on "The Rainbow", trusting our Covenant God and claiming His Promises.

THE TREASURE CHEST

Last June while on our visit to the Indian Mission at Warm Springs, Oregon, we went with Dr. R. H. Barr to make a call on Susan Papaluit, a Christian Indian, who, because of a severe attack of rheumatism, had



SUSAN PAPALUIT WHOSE SKILLFUL HANDS WROUGHT BEAUTIFUL AND ARTISTIC BEAD WORK.

Cut furnished from Mrs. George Moore Memorial Fund.

been unable to attend Church on the previous Sabbath, as was her custom. The Indian road to her home wound around through fields and along Indian trails. It was an unpainted one-room house with little out-houses around it. Before Dr. Barr went in she had been lying on a comfort on the floor resting, but was glad to rise to welcome him. When he told her he had brought some ladies to call on her, she seemed very much pleased.

We went into the house and were graciously received by this very kindly woman who asked us to be seated. Seldom does she have four white folk visit her at once, but she found places for us all to sit. I had a seat upon a box, but found it a most advantageous one later during our visit.

After talking to her and inquiring how her rheumatism was and telling her who her visitors were, Dr. Barr asked her if she would show us her treasures. Gladly she consented and with difficulty walked over to a cupboard and got the keys of the chest which was one of those old-fashioned trunks with a round top, such as many of us had years ago in our attics, full of things that we thought beautiful in their day.

But here was a real Treasure Chest! Pirates may have found or stolen treasure chests, but never could one have been more fascinating than this one. The lock was opened, the lid lifted, as we waited in expectation. From my choice seat on the box, I had an unobstructed view, and I am sure I missed nothing of the grandeur. Susan Papaluit brought out her treasures—beaded bags, belts and head-bands, all of the most exquisite patterns and of flawless workmanship.

Then she showed us a most gorgeous buckskin robe, the waist part of which was heavily adorned with slender shells about an inch and a half long. It was a most beautiful dress and required a whole winter to make it.

Then another gorgeous dress, also of buckskin was brought out. But this one was very heavily beaded, and beautifully blended and matched. The Indians seem to be able to combine such wonderful patterns, and they have a very keen sense of design and color combinations.

The third dress was of a heavy purple cloth, almost like velvet, and the waist of this one was decorated with pretty white shells. She had bought this one from a Nez Perce Indian and it was gorgeous. Two

other gowns she had sold to a museum.

Then followed more beautiful bands, beaded hats and bags, the like of which none of us had ever seen in a private collection.

At the bottom of the trunk were many treasured photographs. Some were of loved ones gone before, some of friends of other days. One, of which she was very proud, was a group, in which she was a pretty young Indian girl. In the center of this group was the famous William F. Cody, or "Buffalo Bill", as he was familiarly called.

This photo called forth from her the story of how she was stolen by some Piute Indians and afterwards sold for a horse. Later, she was brought back to her grandmother. As a young woman she had been very pretty and had gone with "Buffalo Bill" and his troupe on a European trip, and was with him in his shows for thirteen years. Her face fairly shone as she recalled those days of thrill and excitement. She seemed to be living again in that past glory with all these treasures of bygone days.

When the Treasure Chest was again securely locked and prayer was offered in that humble home, we came away thrilled by what we had seen, and thankful that she was a confessed follower of her Lord and Savior, living a simple life of trust and looking forward to future glory.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

THE VALUE OF A PRAYER GROUP

Last summer in the Pullman on my way to the Everett Convention, I awoke very early and lay listening to the noises of the train, the click of the wheels and the rattle and bang of the coaches. The train continued on its way for quite some time and then for some reason stopped, not at a station but in some wayside place. The loud discordant noises ceased and I heard instead the song of a bird, clear and melodious, refreshing to the ear as was also the calm quiet. I listened with pleasure to the sweet music, made all the sweeter by the contrast, until the train started again, and all the noises of travel were resumed. I heard the song no more but the thought of it in the quiet stillness of that early morning remained a vivid memory.

A prayer group seems to me like that little incident, a refreshing pause in the hurry and bustle of life. The quiet room in which a little group of women meets, the spiritual atmosphere, the concentration of mind and soul on things above rather than upon the perplexing and annoying affairs of the world that is too much with us,—all are refreshing in their calming effect upon body, mind and soul. And when one goes out from such a meeting, "down from the mount of privilege", that interval of quiet intercession in the Master's presence remains a strengthening and uplifting memory in the fret and bustle of an everyday world.

It *is* usually a little group of women that meets for such a purpose, for there are seldom many that feel the call to prayer. But, Oh, the reward that comes to those few! What sweet Christian fellowship is theirs with those who have come like themselves to kneel at His Throne! What a wonderful assurance of His Presence in their midst comes to them and what a humbling yet exalting sense of the power of intercession, the power to set in motion through pray-

er those influences through which God would work out His purposes here on this earth. A minister in speaking of the value of prayer said that while all prayer is sweet and acceptable to God he felt that perhaps the prayers of the smaller groups of people had an added value in intercession. That is surely a comforting thought in these days of small prayer meetings and it is an encouraging and uplifting incentive in our gathering into little groups for prayer. Surely the promise is very definite, "For where two or three are gathered together in My name, there am I in the midst of them." Since "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart", it must be that praying hearts count in the sight of God rather than many in attendance.

A prayer group means much to the woman herself who comes into its circle but it means also that a great evangelizing, spiritualizing and energizing force goes out in many directions from that place of prayer. The missionary society to which those women belong is blest, its officers are held close to the Throne that they may be made equal to the responsibility that is theirs, and every line of activity of that society is strengthened while all the other missionary organizations of the congregation are remembered in intercession. A volume could be written of the experiences that have come into the lives of our missionaries and of the otherwise unexplained power that was theirs when "at home, the Christians prayed an hour." They beseech us constantly to remember them in prayer for that is what they covet more than any other thing that we mortals can do for them.

But there is also another wide sphere of influence where the prayers of such earnest missionary women make themselves felt— in the life and activity of the church to which they belong and of the Church-at-large. I know from my own pastor's testimony that the prayers of a little group of women that gathers at seven Sabbath evening rejoice his heart and uphold him in his spiritual life and in the performance of his many duties, and I am confident that every pastor who has such a group praying definitely for him and for their church feels a wonderful sense of being upheld. The sick and sorrowing in the church are remembered, the Young People's work and the Sabbath School, and every other phase of church life is made the subject of intercession. Such a prayer life on the part of these missionary women sends them out anxious for the souls of the unsaved, wanting to gather in the unchurched and to enlist in worship and service those who may have forgotten their solemn vows to God. Such women are ready for any type of service that their church needs and to make any contact that women can make effectively.

With the Prayer Cycle as a reminder, whose pages day by day through the month present some phase of work and some group of workers, the life of the Church-at-large is made the subject of definite prayer. The whole missionary program of the Church and all the workers supported by the Church in the four foreign fields and in every line of missionary activity in the home fields are listed there, the Boards of the church, the colleges and seminary and so on until the great circle of the spiritual life of the Church is remembered. Surely through the power of the Spirit and by the Grace of God such intercession means much in the quickening of the Church at home and abroad and in the evangelization of the whole world. Through it, souls will be saved and lives strengthened and enriched for Christian service.

There are at present eight-one prayer groups of women, the eight-first group just organized very recently among our dear aged ones in the Aged People's Home in Wilkins-

burg called "The Mrs. H. C. Campbell Prayer Group." We long that more of our women might gather themselves together remembering that "ye are the Lord's intercessors." Do you, dear reader, know the joy of such a contact and the privilege of being such a channel? Could not a group of your church women gather in the church or in the homes "at some time other than the regular missionary meeting for an hour of praise and prayer"? Could you not take that much time "to come apart"? Such a meeting does not mean a program, it means reading God's Word, perhaps a song of praise, the setting forth of certain definite prayer needs that are to be remembered, maybe a letter from a missionary telling of her desire to have certain things laid at the Throne of Grace in her behalf, but for the most part, PRAYER, hearing God speak and speaking to Him.

If there are any such groups already meeting that have not been reported to the secretary, address above, please send the name of the presbyterial and church to which the group belongs, the time, hour and place of the meeting and the name and address of a correspondent who will receive mail. Such information must be sent AT ONCE to be included in the new Prayer List soon to be printed.

New leaflets on Prohibition: "Is Prohibition Debauching Youth", and "Has Public Sentiment Changed?"

Tributes

MRS. E. M. HILL

We, the members of the Women's Missionary Society of the Sixth United Presbyterian Church, Pittsburgh, Pa., desire to express our love for our co-worker and friend, Mrs. E. M. Hill, and our admiration of her beautiful character and consistent life.

From girlhood she was ever faithful in doing her part in teaching and leading others to know of Christ and His salvation. As a teacher in the Sabbath School in the old Fourth Church, Pittsburgh, she was most successful and was outstanding in every phase of Christian service. She ever sought to live up to her profession and was never afraid to stand for what she thought was right.

After her marriage she was connected with the Sixth Church and entered into all its activities with zeal and enthusiasm. As a teacher in Sabbath School she was faithful. She was most active in the Missionary Society and as the wife of an elder was friend and counselor to every member of the Church.

She was especially interested in little children and while her own children were young she took them and gathered together a large group of boys and girls and taught them—interested them in missions and helped to organize the Junior Missionary Society in the Church. She never lost her interest in the Juniors but added an especial interest in the young women—her Juniors larger grown and was instrumental in a large way in organizing the Young Women's Missionary Society in the early days of the Church and later she fostered for many years a group of "King's Daughters". She never lost her interest in any of her girls but kept in touch with them in such a way that they delighted to visit her and to go to her for advice or help which was always wisely and kindly given.

Mrs. Hill was not only in close touch with the work of the Sixth Church but she had a wide vision of the Church at large and especially of the missionary operations of our own denomination and also of World Missions.

She was a power in the Women's General Missionary Society of the Church from its organization and forty years ago, at the first Philadelphia Convention, she outlined the plan for the Junior Missionary Society which is still carried on as she conceived it.

In 1898, she was elected a member of the Board of Directors of the General Missionary Society and served most acceptably for ten years when the condition of her health made it necessary for her to give up the work so dear to her heart. For four of these years she was the very efficient Foreign Secretary and endeared herself to the young women missionaries. She was the first editor of the little Junior Missionary Magazine and laid a firm foundation for its growth in the future. She was a most wise counselor in all the varied work of the organization and her

interest never waned in this work but she always delighted to hear of the details of all its undertakings in the different fields.

She and her husband were always ready to give liberally to every cause connected with the Church and Missions. Indeed any need of suffering humanity appealed to them. Mrs. Hill was also for many years a member of the United Presbyterian Women's Association, giving of her time and interest and gifts most generously to that phase of work.

Mrs. Hill's life was beautiful in daily living in the home and Church and community. To know her was to love and admire her. Her's was a life of prayer not only in private but she could lead in public devotions in a most beautiful and inspiring way. Her marvelous faith, her keen bright mind, her intense love for the Master and His work, were an inspiration to those whose lives she touched. The influence of a life so richly endowed and so devotedly consecrated will continue in the hearts and lives of those who follow.

Throughout all her life and especially during the later years, when the chastening of the Lord was heavy upon her and she was confined to her room, her faith was that of a true child of God who, without complaining, was able to bow in humble submission to His will and say "Thy will be done".

A picture of her life is found in the description of a worthy woman in the last chapter of Proverbs, for we can say of Mrs. Hill, "Many daughters have done worthily but thou excellest them all."

She is missed by a host of friends who cherish her memory and love to think of her pleasant smile and gracious greetings, but we know that it is well with her and that she rejoices in meeting her loved ones gone before and being in the presence of her Lord and Saviour.

We commend her Christian character as worthy of emulation and express to her son and daughter, to her two grandsons and granddaughter, our deepest sympathy in their bereavement.

Mrs. W. L. Sloan,
Mrs. J. D. Sands.
Committee.

MRS. W. R. SAWHILL

The women of the First U. P. Church, Seattle, Washington, wish to pay loving tribute to the memory of Mrs. Mary Allen Sawhill, wife of our pastor, Dr. W. R. Sawhill, who entered into rest October 29, 1931.

Her wonderful spirit and her faith triumphant over pain and suffering will remain an inspiration to us all as long as life shall last.

—Committee.

MRS. FRANCES MARTIN

The Women's Missionary Society of the United Presbyterian Church of Santa Ana, California desires to pay this loving tribute to the memory of Mrs. Frances Martin, one of our members who was called to her heavenly home, Sabbath November 15, 1931.

Her Saviour was the example of her life and her trust in Him sustained her through her long time of weakness.

Physical affliction had laid its heavy hand upon her through many months, but in it all she was patient and uncomplaining. Her death leaves a great vacancy in her home but the sweet fragrance of her Christian character will live on, in her home, in the church of which she was a member, and in the community.

To her bereaved family we extend our sincere sympathy and commend them to the Saviour Whom she loved and served.

Mrs. Milford Tidball,
Mrs. C. T. Eisele.

MRS. ROBERT G. SCOTT

The Women's Missionary Society of the Deer Creek United Presbyterian Church, Gibsonia, Pa. desires to express its appreciation of a devoted member, Mrs. Robert G. Scott, who was called from her labor of loving service September 9, 1931.

For many years she had been a member of this society and had given of her time and strength to all the work. She was capable and efficient, wise in counsel, loyal to her Lord, and was a strong and helpful influence in the work of the society.

Her deep interest in all the work of her church was shown in the faithful service rendered as a member of the choir and as teacher in the Sabbath School.

Her devotion to her husband and two sons has been beautiful, and to them we express our sincerest sympathy, and commend them to the loving Saviour Whom she loved and trusted.

Ethel M. Hunter,
Jenna M. Cunningham,
Annabelle H. Aikin.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

PRAYER CYCLE

A Monthly Cycle of Prayer for our Denominational Work.

"A Christian's prayers should begin at home
And circle the whole round earth."

The **Prayer Cycle** for 1932 is now ready for distribution. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

What is in the **Prayer Cycle?** The name and place of service of all missionaries of the United Presbyterian Church supported by the various mission Boards; maps of the fields, showing stations where missionaries are located; suggestions for prayer for the Church at home, for world-wide prayer, reform movements, and for the various institutions indorsed by the General Assembly and its Boards.

On each page is a verse of scripture, suggestions for prayer relating to that day's topic, an apt quotation, and a space for inserting lists of personal friends or special topics. By use of the Prayer Cycle, all our missionaries and all forms of service under the responsibility of our denomination can be prayed for once every month.

Why Used Daily?

The missionaries are depending on us for this service. Many letters are received from missionaries testifying to their appreciation of this service of intercession, and giving illustrations of special spiritual power manifest on "their day" in the Prayer Cycle.

One missionary writes: "I was much impressed last winter with your part in this fellowship of prayer for India, your part in our success or failure. One day we found two Hindus who were wonderfully prepared for God's message. . . . The same day the Christian women were unusually responsive and a Mohammedan woman would not leave until I gave her my own Punjabi New Testament. She wanted to study again the lesson she had heard that day about the Holy Spirit and Pentecost and the new Peter. We could only wonder at God's working."

"The next month at the same time we were in a new village and every one we met that day seemed peculiarly prepared of God for His message. A hush came over the whole village and people were aware of God's working and presence. Christians, Hindus, and Mohammedans all seemed bowed before Him. The next month was the same—a whole village waiting at His feet; and the fourth month it was much the same story. The time was when the names of the Gujranwala District missionaries appeared on the prayer calendar of the Women's Board at home. In some inexplainable way our prayer life and yours, our work and yours, are linked up together, and God works as we pray."

The above is only one illustration of the way the Holy Spirit works through our prayers. If you have not yet joined the band of those who are daily uniting in prayer for our denominational work, will you not begin in this month of January, 1932, and thus not only open up a new channel through which the Spirit can work, but also receive a blessing for your own soul through this service?

WORLD DAY OF PRAYER FOR MISSIONS

February 12, 1932.

Only a few days remain for securing your supplies for the World Day of Prayer for Missions. Please let us have your full order at the **earliest possible moment** as the publishers have limited their supplies and we may not be able to fill late orders.

For list of material, see November and December Magazines.

N.B. We hope that before this Magazine reaches you those who have ordered the home text book for Juniors, **"Out in the Country"**, will have received their copies. The delay has been caused by the author being delayed in preparing the manuscript. The publishers have promised us that the book will be ready soon after Christmas. We will deliver orders as soon as we have the books.

For all current study books and other supplies, see the Literature Department page of the November and December Magazines.

N.B. Please order **Program Calendars** from "THE WOMENS MISSIONARY MAGAZINE," XENIA, OHIO.

Treasurer's Report for Months of October and November, 1931

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Woman's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany		25.00															2.00		27.00
Allegheny	511.00	1500.00	522.00	130.00	255.00	36.00		45.00	76.00					13.00	31.00		2.00		3121.00
Arkansas Valley	31.00	338.00	2.00	16.00	1.00	1.00			1.00						1.00				391.00
Beaver Valley	59.00	533.00	44.00	19.00	29.00	9.00		25.00	10.00						6.00				734.00
Big Spring	10.00	96.00	5.00	10.00		3.00			3.00	3.00	3.00	1.00		4.00	3.00				141.00
Boston		200.00																	200.00
Butler	265.00	224.50	43.40	24.00	52.00	12.00	10.00	40.00	33.00					3.00	45.00		10.00		761.90
Caledonia	63.00	26.00	119.00	2.00	32.00	1.00		5.00	1.00						1.00				250.00
Cedar Rapids	3.00	191.00	2.00	37.00			3.00							1.00			1.75		238.75
Chartiers	50.00	583.00	285.00	27.00	35.00	9.00		43.00	10.00	8.00	1.00	1.00	1.00	8.90	6.00		1.00		1068.00
Chicago	48.00	170.75	28.00	12.00	12.00			26.00	5.00	1.00	3.00	3.00		1.00	7.00				316.75
Cleveland	64.00	135.00	85.00	21.00	12.00	17.00	8.00	40.00	8.00		3.00			4.00	6.00		2.60		405.60
College Springs	51.00	753.00	12.00	9.00	10.00	4.00	19.80	25.00	3.00	8.80	5.00			4.00	1.00		5.70		911.30
Colorado	59.00	19.00	22.00	12.00	9.00	4.00		10.00	4.00					1.00	2.00				142.00
Concordia	6.00		6.00	4.00	7.00									.50					23.50
Conemaugh	10.00	210.00	6.00	4.00						2.05		2.00		.50	2.00		1.90		238.45
Delaware	40.00	261.00	25.00					11.00											337.00
Des Moines		174.00																	174.00
Detroit	84.00	10.00	70.00	17.00	22.00	15.00	11.00		10.00										239.00
Hudson	1820.00	199.00	15.00	5.00					3.00						5.00				2047.00
Idaho	13.00	35.00	8.00	3.00	3.00	1.00	4.00		3.00					2.00	1.00		1.30		74.30
Illinois Southern	11.00	237.00	11.00	6.00	10.00	10.00									8.00		2.30		295.30
Indiana	8.00	138.00	10.00		1.00		3.00			1.25							1.65		162.90
Indiana Northern	6.00	10.00	14.00	5.00	2.00	1.00	3.50		5.00	2.05	2.00	2.00		7.15	1.00		1.25		61.95
Kansas City	100.00	150.00	45.00	20.00	22.00	5.00	7.00		7.00					5.00	5.00				366.00
Keokuk		100.00																	100.00
Kiskiminetas	124.00	63.00	65.00	23.00	31.00	16.00		56.00	31.00	2.95	2.00			13.00	22.00				448.95
Los Angeles	45.00	400.00	53.00	24.00	37.00	63.00	4.00		71.00						12.00				709.00
Mansfield	19.00	120.00	14.00	12.00	15.00	5.00	1.00		5.00						3.00				194.00
Mercer	40.00	275.00	34.00	15.00							20.00								384.00
Monongahela	95.00	2651.00	315.00	9.00	334.00	32.00		199.00	17.00	35.00					9.00				3696.00
Muskingum	30.00	400.00	59.00	44.00	44.00	15.00	3.00	41.00	19.00					6.00	11.00		1.50		673.50
Nebraska	27.50	388.00	32.00	11.00	13.00	8.00	5.00		10.00						8.00				502.50
Ohio First		300.00	42.00	18.00	15.00	4.00		15.00	6.00						10.00				410.00
Ohio Northwestern	38.00	34.00	17.00	15.00	12.00	2.00		8.00	2.00						3.00		2.25		133.25
Oregon	4.00	176.20	4.00	1.00	3.00	1.00			1.00					5.00	1.00		.50		196.70
Philadelphia	4920.00	200.00	235.00	30.00	35.00	30.00	20.00	40.00	10.00	30.00				20.00	10.00		2.00		5582.00
Puget Sound	66.00	85.00	69.00	12.00	12.00												5.75		249.75
Rock Island	1.00	200.00	31.00	2.00	4.00	1.00	1.00	6.00	1.00		1.00	1.00	1.00		1.00				251.00
San Francisco	45.00		43.00	10.00	47.00	5.00			15.00						5.00				170.00
Spokane	23.00	55.00	15.00	3.00	8.00	2.00			4.00	2.00				3.00	3.00				118.00
Texas		13.00																	13.00
Uncompahgre	15.00	30.00	10.00	5.00															60.00
Xenia	35.00		15.00	15.00	25.00			15.00			15.00						5.00		125.00
Warm Springs Cong.	5.00		5.00	7.00	5.00														22.00
Avalon Cong.		200.00																	200.00

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NEW BOOKS

THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY

By John R. Mott, Cokesbury Press, Nashville, Tenn. $2.50.

When Dr. Mott speaks on a missionary subject, all listen. No man in the church has the background of experience that Dr. Mott has.

In this volume, constituting the Cole Lectures delivered at Vanderbilt University, Dr. Mott gives his matured observations on missions in all the world. The needs of Rural Life and the Problems of Industry and Race are set forth. There is a Summons to Share, to Serve and to Co-operate. The Summons to the Home Base is a strong appeal, particularly for lay workers. The latent "energies of mind, heart and will of Christians these days" should be summoned to service. One very striking sentence is: "Not until we recognize that no layman is too important, too busy, or too influential to be called into collaboration and into the exercise of his best powers will the demand of the present creative hour be met".

One cannot read this volume without being convinced that Christianity is meant for all the world and that this vital world-wide missionary movement, which has drawn people of all races and nations into a spiritual fellowship in Christ is urgently calling the church to a new dedication of life, money and prayer.

RHYMES AND SKETCHES FROM THE CABIN FIRESIDE

We have just received a copy of this publication—a 64 page booklet written by our own Rev. William Green Wilson. Our readers are already familiar with Mr. Wilson's writings since several of these "Rhymes" have been published in our columns.

Most of the "Rhymes and Sketches" are in dialect. They are full of humor and pathos and human interest. One does not wish to lay the book down until the last line has been read.

The book may be had for 50 cents by addressing Rev. W. G. Wilson, Camden, Alabama.

LISTEN

is the new little magazine for the village people, teachers and school children of Africa. It is published by the International Committee on Christian Literature for Africa. It contains stories, articles and news in simple English, easily understood by children and suitable for translation into Native dialects.

The cover picture is that of two African children "They are listening. Will you listen also".

Price by post one and one half pence. Orders may be sent to the International Committee on Christian Literature, 2 Eaton Gate, London S. W. 1, England.

HINTERLANDS OF THE CHURCH

By Elizabeth R. Hooker, Institute of Social and Religious Research, New York, $2.50.

This is a study of six sparsely settled areas in the U. S. where church membership is unusually low. The sections described are: Old Hilly Areas, Old Level Areas, Grazing Regions, Mountain Sections, Cut-Over Districts and Dry Farming Regions.

Miss Hooker has analyzed the situation in these various places. She calls attention to the difficulties—the scattered population, the poverty, the poor roads and general indifference of the Christian people. Among remedies suggested are: Inter-denominational co-operation; the larger parish plan; women workers. The whole book is a challenge to the church to give Gospel privileges to these scattered people.

Valuable charts and maps—one of which is used as frontispiece in this issue of the Magazine—help to a clear understanding of the situations described. This is a helpful reference book in our study "God and the Census".

ALBERT SCHWEITZER, THE MAN AND HIS WORK

By John Dickinson Regester, Abingdon Press, New York, $1.50.

Dr. Albert Schweitzer may be classed as a "great personality" of this generation. The volume by Prof. Regester is a discussion of Dr. Schweitzer's wonderful and varied activities and of his theology and philosophy. Our interest in him is centered chiefly in his missionary work.

Dr. Schweitzer, an Alsatian, a noted musician, a writer of many books on music, theology and philosophy, studied medicine that he might the better serve mankind. He chose a difficult and needy field and associated himself with the Paris Evangelical Missionary Society at Lambarene in Equatorial Africa where he carries on a large work which is supported by the income from his books, from his music and by gifts from personal friends.

It is significant that Dr. Schweitzer attributes the awakening of his interest in missions to the church of his boyhood at Gunsbach, where the services "were devoted on the first Sunday of each month to accounts of life and work of missionaries".

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....Gujranwala
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Eva M. Hewitt, 1930 .....Pasrur
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Silakot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Gujranwala
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....Campbellpur
Miss Marian T. Peterson, 1930 .....Campbellpur
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot Citv
Miss Laura Reynolds, 1924 .....Sangla Hill
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargoda District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Shiekhupura
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Zafarwal
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1920 .....Sangla Hill

Miss Evva P. Hartig, R. N., 1924 .....
c-o Dr. Anna McCall, Clapham Maternity
———..——Hospital, London, England.

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts. Pa.
Miss Evelyn Cathcart, 1925 .....Marrisa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896 .....Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Dr. J. P. Simpson, 1902 .....Radford, Va.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClellan, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estella Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 .....New Market, Iowa
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
.....Madison, Wis.
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925 ....R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919 .....Khartum North
Miss Una Cole, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Cairo
.....c-o American University, Cairo
Miss E. Verna Pillow, 1930 .....
.....c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gorei
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Dr. and Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Beni Suef
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Mr. and Mrs. F. S. Hoyman .....Assiut
Rev. and Mrs. Earl R. Jamieson .....Fayoum
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansoura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

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Dr. and Mrs. H. K. Giffen, ...New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195 .....Fresno, Calif.
Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 606 Beall .....Ave., Wooster, Ohio
Dr. and Mrs. W. W. Hickman, 116 N. 2nd St., ...Albia, Iowa
Dr. and Mrs. H. S. Hutchison, R. D. 1 .....Claysville, Pa.
Rev. and Mrs. W. B. Jamison, ...Cadiz, Ohio
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussoori
Rev. and Mrs. J. C. Alter .....Zafarwal
Dr. and Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
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Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
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Rev. E. E. Campbell, D. D., 808 W. South St., ...Akron, Ohio
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Rev. and Mrs. J. C. Heinrich .....
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, ... R. 1., Cambridge, N. Y.
Rev. and Mrs. E. C. McConnelee, Victor, Colorado
Rev. and Mrs. H. S. Nesbitt, 45 Garden St., ...Cambridge, Mass.
Mrs. J. H. Stewart, 5142 Knox St., Philadelphia, Pa.
Mr. and Mrs. F. A. Whitfield, ...

THE SUDAN

Rev. and Mrs. W. J. Adair .....Nasser, Sobat River
Rev. and Mrs. J. Lowrie Anderson .....Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Dr. and Mrs. J. K. Giffen .....Khartum
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight .....Khartum
**Rev. and Mrs. Glenn P. Reed, Doleib Hill, Malakal
Rev. and Mrs. R. F. Shields .....Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1619 W. Washington .....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Rev. and Mrs. J. A. Heasty, ...Sterling, Kansas
Rev. H. H. McClellan, ...Bovina Center, N. Y.
Dr. and Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, Sayo, via .....Gambela, The Sudan
Mr. and Mrs. D. C. Henry, Sayo, via ....Gambela, The Sudan
Rev. C. F. Kenneweg .....Addis Ababa
Dr. and Mrs. J. S. Maxwell, Sayo, via ....Gambela, The Sudan
Dr. and Mrs. A. W. Polloch .....Addis Ababa
Mr. and Mrs. P. R. West, Gorei, via ....Gambela, The Sudan

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma ..... 914 Worden St., S. E., Grand Rapids, Mich.
Mr. and Mrs. Fred L. Russell ....3907 Aurora Ave., Seattle, Wash.

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* Retired from active service.
** Honorary Missionary.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

LORD, TEACH US TO PRAY. Luke 11:1.

It was Sabbath evening, at candlelight, at the log cabin of Uncle Billy I. Gray and his good wife, Eunice. The bright glow from the big log in the mammouth fireplace shone brightly around the room, lighting up the children's faces. Fidelio, Amariah, Margaret and Mary sat demurely in their straight-back chairs; Abner, Gordon and James were half-reclining on the hearth in front of the fire; tiny Janie was seated in her own little chair, a facsimile of Mother's rocker "of ye olden time". Thus seated they are ready for the customary Sabbath evening "Repeating the Shorter Catechism."

Father who can ask and answer all the questions without the book, clears his throat and begins:

"Fidelio, 'What is the chief end of man?' "

Fidelio answers: "Man's chief end is to glorify God and to enjoy Him forever."

Mary is asked and answers the 2nd question, with some help. And so on through the book, each one in turn answers or tries to answer his or her question; through the 10 Commandments, Faith, Repentance, Sacraments, then comes the favorite question: "What is Prayer?"

James answers: "Prayer is an offering up of our desires to God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgement of His mercies."

Mother interposes: "What wonderful definitions! What deep principles compressed in this little old book, the truths of the Bible in a nutshell!"

Said Janie: "I cannot understand the big words."

Father replied: "Some day you'll understand and see clearly."

They finished the book with the Lord's Prayer. Father explaining some of it; and thus ended this evening of blessed memory.

The desires "for things agreeable to His will" are limitless: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24.

A few of the many Bible instances for temporal desires are: King Hezekiah prayed for deliverance from the Assyrian King's army, also to be healed of sickness; Abraham prayed for Lot's life; Jeremiah for food; Solomon for wisdom, etc. But Habakkuk prayed for a revival. Let us, the Christian people, men and women of our Church make this our prayer today:

O Lord, revive thy work, in the midst of the years. Hab. 3:1. All great revivals have been preceded and carried out by persevering, prevailing prayer. Jesus spent many days and nights in secret prayer. Paul prayed without ceasing. The Pentecostal baptism of the Spirit and 3000 conversions were preceded by 10 days of prayer. Luther prayed 3 hours a day. John Knox spent whole nights in prayer and God gave him Scotland. Baxter, Wesley, Brainerd, Edwards, Finney, wonderful revivalists, and the instruments of thousands being converted, all spent nights in prayer. A tremendous responsibility rests on us to pray.

"Revivals are not worked up, they are prayed down". O that one mighty petition could ascend to heaven from tens of thousands of earnest hearts:

"Revive and quicken us once more,
And Thy salvation's joy restore".

Pray "in His name". Pray confessing our sins as a church for being "cold and lukewarm", for neglecting God's word and His book of Praise. Pray "with thankful acknowledgment of His mercies".

"He richly will fulfill the heart's desire
Of those that humbly fear Him and obey;
Their cry of need the Lord will surely hear,
And save them when in their distress they pray."—Ps. 9.

Pray!

—Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

THE SPIRIT OF HOME MISSIONS

I am the Spirit of Home Missions.
I was born in the heart of the lowly.
My ancestors were pioneers:
My mother is the Church;
My father is the spirit of righteous adventure.
In my early life I fought against ease and stagnation.
I blazed new trails in thought and endeavor;
I slept in the great forests of the West;
I drank from her running brooks;
My footprints are seen everywhere.
I searched for stout hearts and found them:
John Stewart, Jason Lee, McKendree, Brother Van, Forsyth.
I have increased courage in the hearts of men who dare.
I always keep "on the line of discovery."
I have welcomed the new-born babe in the frontier cabin;
I walk the crowded city streets;
I visit the sick;
I preach the Gospel to the poor.
I gave the Negro my right hand and helped him up.
I welcome the immigrant
And show kindness to the stranger in our land.
I help build your churches,
Your schools, colleges, hospitals, homes;
I help educate your youth and train your minister.
I live because I serve.
I am not a formal organization:
Departments, bureaus, secretaries, treasurers;
These are only my framework.
I am a spirit,
Commissioned of God and blest by the lowly Nazarene;
I must help men in heroic tasks—
For humanity gnaws at my heart.
Therefore let me go to the needy places.
My spirit must live!

—EZRA COX, in *The Christian Advocate.*